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EDITORIAL

SOME RECENT BOOKS

We drew attention recently to a new one-volume edition of Sir James Frazer's classical work, *The Golden Bough;* and all biblical students will be glad that he has now followed this by an abridged edition of his *Folk-lore in the Old Testament.** Time was when the discovery of parallels to Hebrew stories or customs was thought to endanger the Christian faith as impairing the uniqueness of the revelation made through Israel; but now that these parallels are better understood, though they have revised our conception of the method of revelation, they strengthen, if anything, our sense of the supremacy of the Bible. In the Indian analogue to the romantic tale of Samson, or the many parallels which anthropology presents to the Witch of Endor, we see the rough human material which the Spirit of God was to mould to His own purposes; and Noah's flood loses nothing, because it was one of a kind. The truth is that, the more human the subjects of Old Testament story appear and the more plainly they are shown as part and parcel of very primitive ages, the more amazing is what they became. That is the proof of their calling; and we are grateful to Sir James Frazer for having made his great learning freshly accessible to us. Needless to say, the style is as usual of that " running-water " kind which makes every page of his a pleasure to read. Indeed, as a writer of English prose alone, Sir James Frazer ranks with the masters of the last century.

A very different kind of book, but one none the less valuable, is given us by Mr. Malden, whose *Problems of the New Testament To-day*† is a sequel to his earlier book on the Old Testament. Solid learning is evident in it, tempered with sober judgment

* Macmillan and Co. 1923. 18s. net.
† Oxford University Press. 1923. 6s. 6d. net.

and a close contact with the actual questions that people are asking. An introductory chapter deals with the use of the New Testament in the history of the Church, and with the bearing upon it of modern critical methods; and Mr. Malden urges that many difficulties disappear " if we recognize that the Christian Scriptures are a body of principles," and not a Law Book to be literally interpreted. A description of the growth of the Canon prepares the way for a chapter on the human background of belief and practice in the Christian Church against which the several Epistles stand out and on which they throw light. An attempt is then made to sum up the nucleus of common teaching found in them all. " There is no hint in them of the existence of any such person as might be described as *an unattached Christian*"; and this prominence of the common life accounts for the strong stress laid in the Epistles on ethical standards.

It is possible that sometimes Mr. Malden overstates the conservative case. When he says, for example, that there can be " no room for doubt " that *Hebrews* was addressed to Jews, or that *James* is by the brother of the Lord, he has some formidable authorities against him, and it is surely too early yet to say that the traditional view of *Acts* has been " completely vindicated " (p. 150). But no book worth reading is without statements that can be challenged; and in this case they do not shake the impression we get of careful study and equitable judgment. The chapter on the Fourth Gopsel is a particularly good example of well-balanced argument, though there is some recent work on the subject—Dr. Burney's, for instance, and even Dr. Stanton's—which does not seem to be alluded to in it. We are very grateful to Mr. Malden for this book, and are confident that it will prove of great value.

Mrs. Creighton's account* of the life of the first Bishop of New Zealand is admirably told, and brings before us a story that is never out of date. Like St. Paul in his labours and endurances, and in his amazing grasp of detail, he was like him too in his stedfast vision of the Church's unity and of the larger problems of statesmanship which that involved. He had the power, not only of knowing " all sorts and conditions of men," but of teaching them and leading them to worship. One story from the Maori wars will show the man:

> On one of these walks the people in a particular village were persuaded not to receive the Bishop, but to offer him a pigsty for his night's shelter. The Bishop at once set to work to turn out the pigs,

* *G. A. Selwyn, D.D., Bishop of New Zealand and Lichfield.* Longmans, Green and Co. 1923. 2s. 6d. net.

clean the sty, and make himself a bed of clean ferns. This made the astonished Maoris say: "You cannot degrade that man from being a gentleman."

What wonder that such a man could say: "I do not know what failure means"? You cannot baffle that kind of character. Certainly few men of the nineteenth century left a more abiding mark upon the history of the Church.

Most of us have known what it is to be unready when asked to give an account of the faith that is in us; and a book which goes a long way to meet this difficulty is Dr. Harris's *Pro Fide*,* now enlarged and republished in a third edition. It is both able and ably written; and there are few serious tendencies in the thought of the last half-century which are not here illustrated and discussed. Dr. Harris is at his best, to our mind, when he is discussing the philosophical issues between science and religion: his criticism of materialism and kindred theories is made all the more forcible by the clear exposition of Christian Theism which is set over against them. The arrangement of the book is most helpful to the student, the scholastic method of Objection and Reply being often used with effect; and a full bibliography is attached to each chapter. We are struck by one omission: there is no treatment of the popular philosophies to be found in modern dramatists—Shaw, Galsworthy, Masefield, etc. Yet the ideas there taught have probably greater vogue than those of Haeckel or Hume. We suggest an additional chapter on this subject for the next edition, and are confident that none could do it better than Dr. Harris. We congratulate him on a fine piece of work.

Mr. Clifton Kelway's *Story of the Catholic Revival*† is an exceedingly useful little book, well told, well illustrated, and well arranged. When he says that "the Catholic Revival was not begun to propagate Ritualism: its primary purpose was to revive in men's minds a knowledge of the Church's Doctrine and Discipline, without which her Ceremonial could have no meaning or value" (p. 110), and that "we want strength rather than 'spikiness,' if the Revival is to be perfected" (p. 120), he says what our generation needs; and the lesson springs directly out of the history he records. For better or worse, the "persecution" days are over, and the lawfulness of what men went to prison for is admitted by all fair-minded people. The real crux comes now that that is decided. Is the Catholic movement going to face the future of the English Church and

* John Murray. 1923. 12s. net.
† *The Society of SS. Peter and Paul.* Enlarged edition, 1923. 2s. 6d. net.

people, with all that that means of loyalty to English standards, of patience until they can be improved, and of wisdom in improving them? Or is it going to run away from its past, cut its painter, and look to the latest foreign standards for its model? It is not a question of going slow or fast, though that is important. It is a question of direction—of whether or not we want the Church of England to be like the Church of Rome in spirit and proportion. The settlement of that question involves a real struggle for the soul of the Movement. Those like ourselves who consider that the Church of England, with all its faults, gives as a whole a truer and purer reflexion of Christ's religion than any other part of the Church, will be grateful to Mr. Kelway for the story he has told.

Mr. Gordon Crosse has given us a truly charming anthology in his *Every Man's Book of Sacred Verse*,* and it will make a delightful Christmas present. To read it is to understand much of that curious emphasis on taste which seems to haunt English religion and has so often guided it aright. Have we learnt it from our poets? Or have they caught it unconsciously from the English Church? The truth is probably that each has influenced the other. And this mutual interaction is for the good of both. Poetry is strongest when it can nourish itself on the religious ideas which environ it. Religion is healthy, when the Word of God can utter itself—and be recognized—on the lips of the poet. Those who open Mr. Crosse's book will find it hard to close it; and he brings out of the treasure-house things new as well as old.

One of the biographies of the year has been Mrs. Trevelyan's Life of her mother, Mrs. Humphry Ward. Nursed in the Oxford of Jowett and Mark Pattison; the wife of one of the most skilled anthologists of English poetry; novelist; social reformer; and finally, at Mr. Roosevelt's suggestion, the chosen spokesman of "England's Effort" in the war—hers was a truly remarkable life; and her daughter has given us a very vivid impression of it. The story of how she hunted out the crippled and invalid children around Tavistock Place, provided a school for them, and finally got the London School Board to deal with the problem for the whole metropolitan area, is one of the great chapters in English philanthropy; and through it all ran the motto, "The love of Christ constraineth us." That was really her theology as well as her religion. In our judgment, neither Robert Elsmere nor Richard Meynell expresses her deepest

* Mowbray. 1923. 4s. 6d. and 6s. net.

attitude to religion so well as her edition of Amiel's Journal. She had the mystic's keen feeling for the spiritual world combined with his vagueness in formulation; it was the vibration in her of the *divina misericordia* that made her what she was. And if there are to be institutions and forms of worship, then one may wonder whether the description of the church at Assisi in *Diana Mallory* does not give the best clue to what would have satisfied her most. We cannot tell. She sleeps; her work lives after her, and thousands rise to bless her name.

The Bishop of Zanzibar's *apologia*,* which is effective as a reply to the Bishop of Durham's criticism of the last Anglo-Catholic Congress, will go some way to overtake the unfortunate consequences of certain features in the Congress. It is interesting to note the Bishop's clear statement that we cannot accept the present claims of the Roman Church, particularly the claim that the Pope's *ex cathedra* decrees are irreformable. He hopes, however, that the Roman Church will some day so explain its formularies as to extend to the Church at large that latitude of interpretation which it allows to the scholars of its own obedience. We echo the hope, only adding that the first signs of its realization are hardly to be expected in this country; for here the sweep of Catholicism in the Church of England has driven Roman Catholics to emphasize the most rigid and controversial features in their position. Manning's influence in securing the Vatican decree will be remembered. He won a tactical victory on his own part of the field. The task of the Roman Church as a whole is now to disengage itself from the consequences of such tactical successes. It is one of the most difficult things that an army can be called upon to do.

Many aspects of the Roman position are dealt with by Lord Halifax in his *Further Considerations on Behalf of Reunion*.† Lord Halifax, in that courteous and charitable spirit which makes him so persuasive an advocate of reconciliation, urges that "we in England have to consider, with a view to its acceptance, the claim of the Holy See to a primacy *jure divino*." He also urges that the Roman Church also has certain points to consider; but they need not concern us. For the claim to a primacy *jure divino* is the root of the matter. And here we will venture two observations. The first is that the case for a *primacy* as an essential feature of the Church as our Lord conceived it is perhaps capable of far stronger defence on the

* *In Defence of the English Catholic.* Mowbray, 1s. net.
† Mowbray, 2s. net.

basis of New Testament evidence than Anglican scholars have been prepared to admit; though the traditional Roman arguments are certainly not adapted to making it. The second is that a primacy is not a *papacy*, and that, while the papal interpretation of primacy may have been legitimate in its time, and may contain elements of permanent value, it is in no sense essential to the idea. We venture to suggest that no more fruitful study could be undertaken by theologians, both of the Roman Communion and of our own, than that of the possible constitutional implications of primacy in the Christian Church and of the various forms in which the idea has been actually realized.

Particular interest attaches to the two articles on Church Schools which we publish this month, in view of the recent Manchester memorandum on the subject. Dr. Geraldine Hodgson underlines the educational principles for which our schools stand, and for which Churchmen have made and will make immense sacrifices of time, work, and money. Mr. Arkell shows how, in a restricted sphere, these principles may be worked out in collaboration with Nonconformity and with the educational authorities. The difficulty, no doubt, is to give a statutory basis to such a process. But we are not at all sure that the difficulty is insurmountable. If experiments in this spirit and on these lines are made in a number of localities, we may expect—not only that the obstruction of a few will be outlived—but that an atmosphere will be generated in which solutions, not at present visible, will come into view. We welcome the Manchester proposals as a decided step in this direction.

This month's issue brings the seventh volume of THEOLOGY to a close; and we are glad to say that our circulation exceeds by some hundreds that of a year ago. None the less we hope to see further increase, particularly in the number of annual orders. May we appeal to those who frequently purchase the journal to celebrate 1924 by giving standing orders to their booksellers, and so help us to know where we stand? The issue of last October, for instance, was sold out in three weeks—an event which, while it has its gratifying side, leaves many disappointed; and every increase in permanent orders makes it easier to gauge the right number to print.

We hope to begin in January a series of three or four articles by Mr. Godfrey Driver, Fellow of Magdalen College, Oxford, on recent progress in Assyriology and its bearing upon the early chapters of Genesis, and on the Book of Job, etc.

IS THE FOURTH GOSPEL A DRAMA?

THE Fourth Gospel appears to be cast in a dramatic form. There are critical periods called "hours" which mark the dramatic development of the work.* Its dramatic unity is also proved by the nexus and naturalness of the scenes from the picture of the waiting Baptist to Thomas's crowning confession of faith. No evangelist had a keener conception of a situation, or of dialogue or characterization. The vividness, variety, and progress of the scenes, together with the number, individuality, and distinctness of the characters; the play of question and retort; the pointed and allusive manner of the Master's sayings; the reality of His surroundings; and the growing interest of the narrative, give dramatic force and movement to the work. Clearly the writer had the dramatic sense by nature, which may have been improved by experience and association with men of artistic tastes. We shall see how closely he followed the canons of Aristotle, but while we may not draw any conclusion regarding indebtedness, we are free to point out that adherence to the then recognized canons of the drama would establish the dramatic character and unity of this Gospel, whose writer, while attending to his characters, did not neglect the structure of his plot, which according to Aristotle (*Poetics*, vi. 9, 15) is "the soul of a tragedy"—*i.e.*, that in which the dramatic conflict is unfolded. In *Poetics* (vii. 1) he says: "Tragedy is the representation of an action which is complete and one whole. By whole I mean that which has a beginning, a middle, and an end. A beginning is that which does not follow anything by causal necessity, but after which something naturally is, or comes to be. An end, on the other hand, is that which is naturally preceded by some other thing, either by necessity or as a rule, but which nothing follows of necessity. A middle is that which is preceded and is followed by something else. Those who would construct their plots properly must not begin or end where they choose, but must conform to these principles." *Poetics* (xviii. 1) explains more fully the structure of the plot. "Every tragedy has two parts, complication (δέσις) and unravelling or dénouement (λύσις). Complication I call all that extends from the beginning up to the time when there is the turning-point. The unravelling is that which extends from the beginning of that change to the end. Accordingly, in an ideal tragedy we look for a true beginning (which is only

* See *A Fresh Study of the Fourth Gospel* (S.P.C.K.), c. vi; also *Expositor*, September, 1907, "The Dramatic Development of the Fourth Gospel," by the writer.

to be found conditionally in every tragedy we know), a true central point, and a true consummation or end. Towards the central point the whole action must ascend in orderly sequence, and from it descend in an equally orderly sequence to the end." Accordingly, as Horace observed, there must be no more and no less than five acts in a tragedy (*Ars Poetica*, 189 *f.*). There is the beginning, the development towards the central point, the central point, the development towards the end, the end. The true beginning is " that which does not follow anything by causal necessity."

In the Fourth Gospel we have the ideal beginning—the Word who was in the beginning and from whom all things follow by causal necessity (δι 'αὐτοῦ). In the raising of Lazarus (ch. xi.) we have practically the mathematical centre of the work and its moral centre also. It is a true centre, for it is at once highest point and turning point, *apex* and *vertex*. The greatest act performed by the Lord, it set in motion forces that led to His betrayal, trial, and crucifixion. Towards it the Christ-drama rises, from it the Christ-drama falls, until it reaches its end. But the end is only apparent. The true consummation is the Resurrection and the pronouncement of Thomas. Further and higher than that human faith cannot go. It is the Epilogue that makes one realize that the apparent end is but a new beginning.

The Gospel has five divisions with prologue and epilogue. The prologue is appropriately conceived and constructed. The drama has a true beginning in the eternities. The evidence of the Baptist, as an interlude of human music in the Divine anthem of the Word, is a link in the great chain of reasoning that is gradually let down from the heights of existence and light, which no man can approach unto, to the levels of human thought and being, until the Word, who made the world and giveth light, stands revealed as an historical figure upon the stage of life. And the subsequent appearance of the Baptist, his dramatic reply, gesture, and record, form a fit prelude to the selection of the disciples, which is described with delicate and graphic touches that make the figures live and speak before us. Aristotle's direction that the poet, when constructing his plot, should regard himself as much as possible as a spectator, is faithfully followed (albeit unconsciously) here and all through the drama.

(1) The time of John i. 19-ii. 12 is evidently spring. The visit of Jesus to the Baptist may have synchronized with the preparations for the Passover. On His return from the wilderness with the marks of His recent struggle and fasting, like all the indications of His sufferings in this Gospel, suggested

rather than described, He is pointed out with the remark: "Behold the Lamb of God," which has a true Passover ring. The time of Passover would also account for the presence of so many Galileans in Judea, while the very air of these early scenes is spring, the budding life of the year, in the buoyant sunshine when men's hearts are most ready and eager for a change of life. The interview with Nathanael is spontaneous and suggestive of the problems to be met and solved in this drama. All this might have happened a month before the Passover. The next scene, that of the wedding in Cana, is still within the Saviour's circle, and is vividly depicted. The details are related as by an eye-witness, who succeeds in conveying a distinct impression of aloofness and meditation in the Lord's manner, that prepares one for His subsequent appearance and action in the Temple. "Mine hour is not yet come." That hour does not mean here the time for the "sign" is clear from the use in this gospel of "hour" "to denote some momentous epoch."* While meditating upon a course of action which might open the eyes of the Jews, His train of thought was disturbed for a moment, to be resumed after the help suggested had been rendered. No decisive action followed immediately, but His restlessness may be read in the words: "And they remained there *not many days*" (ii. 12). His soul is now filled with its great purpose, now that the consciousness of His mission has been stirred within Him, and He follows the crowd of pilgrims to the city, where He is determined to assert in public the power and authority of which He had so far given evidence only in the private circle of friends and disciples. The "hour" has come in the Temple, but His vigorous actions, vividly described, failed to produce the desired effect. The protest of the Jews is followed by the prophecy of Jesus. "Destroy this shrine, and in three days I will raise it up." The end, still remote, is seen in the hour of failure, but in the light of the Resurrection. He is repelled by the hostile attitude of the Jews, and is thrown back upon Himself. An assumed aloofness conceals His feelings, which are seldom betrayed in these pages. "He would not trust Himself to them." Nicodemus, unable to break down that barrier of reserve in public, came to Him privately by night. An alteration in His method of self-revelation, and a more cautious manner, are the results of an episode which Professor Wendt described as "unrelated and without consequence." A discussion on purification calls forth the noble tribute of the Baptist, but reveals a latent jealousy of Jesus, who felt compelled by the growing publicity of His mission to leave Judea. The monotony of the return journey is

* *E.g.*, vii. 30; viii. 20; xii. 23, 27; xiii. 1.

relieved by the interview at the well. The circumstances and the words that passed were noted by one who may have been seated near. The setting of the scene, the mountain, the well and field, are as historical as the speakers are real. The eagerness of the woman and the returning hopefulness of the Master which found expression in his remark about the whitening fields, and the Samaritans' statement of faith, are a contrast to the happenings in the city and the unsympathetic attitude of the Jews, and prepare us for the second miracle in Cana in answer to the request of an anxious parent, which may be regarded as the close of the first episode or act in this drama.

(2) The conflict presently begins between the Messiah and His people on His return to the city. A crowd of infirm folk are lying in the shade of the Bethesda porches on the Sabbath, among them a chronic and helpless invalid. In pity Jesus bids him take up his pallet and walk. The Jews protest against this profanation and demand the name of the healer. The man found by Jesus again in the Temple informs against Him. His act of mercy becomes fraught with disastrous consequences. Henceforth He is a marked man. From that time the Jews meditated hostile action (ἐδίωκον) (v. 16). The reference to the Baptist in v. 35 as "a lamp that used to shine" is a note of Time. The conclusion of the chapter (v.) reveals the fact that His enemies are determined to *accuse* Him before the Sanhedrin—a threat which He answered in His own way: "Do not think that *I will accuse you*" (v. 45). In the meantime they are maturing their plans and keeping a watch upon His words and actions. The next scene, by the Sea of Galilee, shows how far-reaching their organization is, and how astute their policy. It is just before the Jewish festival, when multitudes follow Jesus, as in Matt. v. The scene is graphically depicted. We almost hear the people exclaiming: "This is the prophet that cometh," and almost see the movement of some instigated by His foes to seize Him and make Him a king thwarted by His withdrawal to the mountain. Arrived at the other side, He discerns among the crowd hostile faces from the city (Matt. xv. 1), and rebukes them and others for seeking Him from a wrong motive. They demand a sign, and then cavil openly at His discourse regarding the Bread of Life, and persuade many to desert Him. The band of disciples, with one exception, is unaffected, and the Lord's challenge, "Will ye also go away?" is answered with the same spontaneity as in Matt. xvi. 16, where St. Peter's confession was made after a like conflict with a deputation from the city. The prediction of the Betrayal at this point intensifies the dramatic interest of the passage, which shows all through an observant eye and mind. The Master reveals His discovery

of the character of Judas doubtless in recent transactions with the deputation (vi. 70). "The leaven of the Pharisees and Sadducees" (Matt. xvi. 11) is beginning to work. The conflict has commenced. The toils are being drawn slowly but surely round the Master's feet. The presence of a malignant spirit becomes a new force in the tragedy, blighting His happiness and work. This is the conclusion of the second act or division of the drama.

(3) At the beginning of the third act He is actively employed in Galilee (περιεπάτει vii. 1). Judea has become a zone of danger to Him, and He does not wish to expose Himself yet to the active hostility of the Jews. The approaching Feast of Tabernacles gives Him another opportunity. The taunts of the brethren, the search made for Him in the city, and the murmurings of the people as they incline now this way and anon that, are vividly portrayed. But in the midst of the Feast He arrives and speaks boldly. The three parties, the crowd of pilgrims (ὁ ὄχλος), the hierarchical and nationalist factions, and the residents, are vividly described (verse 12). Their arguments and movements lend animation to the scene. Some even attempted to seize Him (verse 30). A diversion was caused by some men sent by the Sanhedrin to arrest Him, but who instead listened to His teaching. The next day there was again a commotion when He taught, and one party said He was a prophet; others challenged that statement, and though some would have seized Him, no one ventured to touch Him (verse 44). Sidelights upon the issue are given by the meeting of the Sanhedrin to receive the report of their officials, at which Nicodemus makes his protest, and by the scene (if genuine) with the adulteress and her accusers, who brought her to Jesus in order to show that the Teacher who appealed to the Law of Moses against them was Himself working in opposition to that Law. John viii. 5 looks like an answer to vii. 19. This scene reveals the subtlety of the Jewish enemies and the calm self-control of the Master.

In the next scene a stage of advance is registered. The exasperation of the Pharisees is more marked, and their opposition better organized. But His hour is not yet (viii. 20). The opportunity passes, and Jesus resumes His discourse on His departure. "I go away." "Will He kill Himself?" they asked, a question which may have sunk into the mind of Judas, whose fate is not recorded in this Gospel. There is a marked advance in the words, "Ye are from beneath; I am from above" (viii. 24), and in the foreshadowing of the lifting up of the Son of Man in viii. 28. Many appear to be moved by His words. Their nascent faith He puts to a severe test (verse 32). While they stand silent, His enemies attempt to weaken the impression

He has made by construing His words into an insult to their ancestor and their freedom. The gauntlet of innocence is then thrown down: "Which of you convicteth me of sin?" which would be amply effective if the accusers of the adulteress were present. They hurl back His taunt with a *tu quoque*. And His answer, "Before Abraham was born, I am" (verse 58), makes them realize the greatness of His ever-advancing claim. They took up stones, but while they stooped He had passed away. The scene with the blind beggar follows. It is full of dramatic movement, and its characterization is life-like. It arises naturally and logically from the circumstances of the previous scene, and shows the now fixed determination of the Jewish party to crush Jesus and molest His followers. Then Jesus gave privately to the outcast a special and spontaneous revelation of Himself, and the man, whose rugged and stedfast nature is a pleasant contrast to the weakness and insincerity of others, *worshipped* Him. In itself this act of worship is a climax, not only of this scene, but also of the whole course and progress of the drama up to this point. The restoring of the blind man's sight made a diversion in our Lord's favour (x. 20*f.*). Some time after, as He walked in the stoa of Solomon, He is challenged to make His claims clear, and He in answer described His relation to the Father as higher than that claimed for the New Messiah. "I and my Father are one" (x. 30). This was the climax of His self-revelation to the Jews, and provoked another hostile movement, but He passed away from their uplifted hands, and withdrew beyond Jordan.

We have now reached the centre of the plot—the Raising of Lazarus—which is vividly described as if from the life, and is in perfect harmony with all that has preceded and all that is to follow in this gospel. When He received the message He perceived the significance of the sickness occurring at that time in connection with His own life and fortunes. The secrecy with which Martha acts shows the consistency of the scene with the preceding. The sisters' movements, the remarks of their friends, and the details that follow are naturally drawn, and seem beyond the power of invention. The scene is not due to an attempt to give literary or dramatic expression to the belief in Jesus as "the Resurrection and the Life" (xi. 25). It is evident that it was intended to lead up to the Resurrection scene of xx. 1-18, and so has its place in the drama and a bearing upon its development, apart from the relation of the raising of Lazarus to the tragedy of the Christ. The latter is made apparent in the following scene in the council chamber, where the authorities make it the concern of their political life to accomplish His death, and the remark of

Caiaphas makes the work of Jesus assume a national significance. So His execution becomes a measure of State policy deliberately planned and relentlessly carried out by the principal men of the nation. From that day they determined to do what they had hitherto desired (v. 16, 18; vii. 32; x. 39; xi. 53).

This is the crisis of the drama, and so the *apex* of our Lord's work becomes the *vertex* or turning-point of His earthly career. The Lazarus scene contained the material that led to His death, and so may be regarded as the centre of the drama. But to avoid precipitating matters Jesus withdrew to the wild district of Ephraim. He appears, however, to have been under surveillance all the time of His absence from the city, as the council gave orders for information of His movements (xi. 57). This prepares one for the Betrayal, and concludes the third division or act of the drama. Henceforth there is an inevitable though gradual descent towards death.

(4) Six days before the Passover, Lazarus entertains at Bethany the Lord, and others who have come to see Him for His own sake. The traitor who is to bring about the catastrophe criticized the extravagance of Mary's action. "Let her keep it for the day of My *entombment*" (xii. 8) said the Betrayed. This incident, trivial as it seems, reveals the shadow of the tragedy, and heightens its pathos. The drama is progressing slowly but surely.

A short scene intervenes between this and the entry. It is the council chamber, where reports of the supper of Lazarus have been brought; and the members resolve upon the death of Lazarus also. From the standpoint of the believer, the blunt obduracy of the Jews stands revealed in all its diabolical malignity, and constitutes a tragedy in itself. Their grim determination to leave nothing undone to accomplish the ruin of their victim prepares us for the subtly planned and carefully arranged steps in the arrest and trials of Jesus which are described in this Gospel. These scenes must have come from a Jewish source, probably Nicodemus. Their place in the drama is significant and important from the light they throw upon its development. The importance of the raising of Lazarus is also shown by the statement that the crowd went out from the city to meet Him because they heard of this sign" (xii. 18). The account of this "sign," therefore, may not be removed without injury to the structure of the Gospel and the plot. The visit of the Greeks, a scene full of natural colour, follows. Contemplating His own death, to which He alluded in His analogy of the seed-corn, He exclaims: "Now is My soul troubled, and what shall I say? 'Father, save Me from this hour!' But for this cause came I unto this hour." This

momentary hesitation in a life of which every step hitherto seems prearranged gives another touch of reality to the passage. It is but momentary, and ends in a resolution of self-abnegation confirmed by the divine assurance that His death would glorify God. The impressions of the people are recorded. The spiritual atmosphere is tense and suitable for the supreme and crowning revelation of Himself—" If so be that I be lifted up I shall draw all men unto Myself " (xii. 32)—reached in an hour of intense spiritual strain and suppressed feeling, and related logically and naturally to the visit of the Greeks. The importance of the moment is also indicated by the grave warning given about following the Light just as " the Light " was departing (xii. 36). The public mission is ended. The mixed result is given by the writer in the words of Isaiah vi. 10. The scenes that follow are concerned with Jesus' own disciples and His doctrine. But as if for the last time He comes forward as a solitary figure upon the stage and sums up in a few pregnant words the purpose and results of His public mission (xii. 44-50).

The scene of the feet-washing is dramatically conceived and evidently reported by an eye-witness. The Master's preparations and actions, and St. Peter's remonstrance and subsequent recantation, are drawn from the life. The words, " Ye are clean, but not all," are an omen of the storm that is to break upon them. The Master's evident distress (verse 21) and yet more definite statement regarding His betrayal add to the tension of the situation. The gestures and requests of the disciples and the abrupt departure of Judas into the night after our Lord's words, " What thou doest, do quickly," make the scene intensely real.

The discourse in the Upper Room consists largely of questions and answers such as might be made or given by men sitting at or after a meal. The general nature of the conversation, the variety of the topics, and the sententious manner of the answers are in keeping with the environment of the Upper Room, and in striking contrast with the continuous discourse (xv.-xvi.) which may have been uttered on the way to the Garden. A feature of these discourses is their connection and development of thought.* Here it suffices to call attention to the solemn awe which hangs round the little circle. The silence and solitude of the midnight hour and the vivid stillness of that midnight walk can be almost felt as the mysteries of the Godhead are revealed. The thanksgiving prayer fitly crowns the discourses by gathering up into one sublime summary their thoughts and themes. Uttered in the presence of the disciples it relieves the tension. Its dominant note is glory, the glory of consummation

* *A Fresh Study of the Fourth Gospel* (S.P.C.K.) cc. viii.-ix., by the writer.

and victory after defeat, sorrow, trial. The scene in the Garden brings one back to the field of action. Full of movement, it marks what Aristotle would have called the dénouement (λύσις) of the drama. The traitor, the soldiers and temple officials with lanterns, torches and weapons, disturb His vigil and intimidate all but Him. Prepared for His flight or resistance, the men are confused and move backwards, tripping over one another. Some indescribable feeling bewildered them in that weird hour. The discovery or recognition (ἀναγνώρισις) which was frequently employed in the Greek drama in connection with a reversal of fortunes (περιπέτεια) is used with great effect in this and later scenes. Here we have the discovery attempted by the soldiers, in the eighteenth chapter that attempted by Pilate, and in ch. xx. those made by Mary and Thomas. Our Lord recalls the soldiers to their duty in His desire to save His followers. But one will not be saved, and his rash action is instantly rebuked in words that recall Matt. xx. 22, xxvi. 39. Bound and led away to Annas, He is followed by St. Peter and "another disciple known to the high priest." The latter enters with his Master, but St. Peter stands at the door until the other returns and obtains admission for him. But the maid accosts Peter as he enters, and the other overhears the lying response as he hurries on to hear the examination before Annas, Peter remaining in the court, fearful of entering the audience chamber lest he should provoke another challenge. Sent by Annas before the tribunal of Caiaphas, Jesus is hurried through the court followed by the other disciple. And they hear Peter's denials. The writer of this Gospel writes from the standpoint of the other disciple, and shows that he could have overheard the three denials.

The next scene is in front of the Prætorium. Pilate stands on the steps confronting the priests, who from motives of ceremonial purity refused to enter, although others did, including "the other disciple," who overhears the ensuing dialogue between Pilate and Jesus, which is cast in a more dramatic form than in the Synoptists. Finally, convinced that Jesus is not a malefactor, but a philosopher, Pilate leaves Him without waiting for an answer to his last question, and informs the Jews that he finds no guilt in Him, and reminds them of their Passover custom. Their rejection of Jesus in favour of Barabbas marks the *peripeteia* of the tragedy. Then follows the mock coronation scene, and Jesus is led forth in regal attire, and Pilate, who had an eye for a dramatic situation, says, "Behold the Man." The chief priests cry "Crucify!" and declare His crime against their law, which causes Pilate to renew his conversation with Jesus and his efforts to procure his

release, but he is silenced by their references to "Cæsar's friend." For the last time he withdraws and orders Jesus to be led forth into the Paved Hall, called Gabbatha, probably in full view of the people, or into which their law might allow them to enter (the Hebrew name suggests the latter possibility), and says, as he takes his seat as judge, "Behold your King." Justin's reading, *ἐκάθισαν αὐτόν*, would not be suitable. Our Lord would not have been so well seen sitting as standing. In these scenes we note that the proprieties—what Aristotle called *τὰ ἁρμόττοντα**—of the different parties are maintained. The writer also observes consistency (*τὸ ὁμαλόν*†), Aristotle's fourth requisite in character drawing. The crowd not only behave as a crowd, but as a Jewish crowd of the time; Pilate not only as a Roman judge, but as a judge convinced of the prisoner's innocence; our Lord as He has been depicted all through, regal in His serenity. Pilate yields to clamour, and the scene is over. Now follows the *pathos*, the third part of the drama according to Aristotle,‡ "which consists of destructive or painful actions, the public display of death, bodily anguish and wounds."

The writer does not, however, linger over the harrowing account of the crucifixion, but, as usual, selects certain minute details which add considerably to the effect of the situation, and give point and pathos to the Passion.

The concluding scenes, as evidences of the Resurrection, are skilfully depicted, the Recognition scene in the Garden being one of the most pathetic and realistic in all literature. It is a transcript from the life, an idyll inimitable and touching, described with the self-restraint and simplicity of a master. In the epilogue the writer permits himself more freedom. Its contents are, as Aristotle would say, "outside the tragedy." Artistically it was not needed, for St. Thomas's confession is the real end of the drama; but morally it was required to exemplify the principle, "On the earth the broken arcs; in the heaven a perfect round." Throughout the drama the *ars celandi artem* is displayed. Every detail has point. The scenes are constructed and marshalled by one whose eye for the dramatic enabled him to sort his materials, to compose the settings of his scenes, and to arrange and use his *dramatis personæ* with effect. His genius for characterization and dramatization, not in the sense of creating scenes or inventing characters, but in the sense of representing the men he had known in all their strength and weakness, of delineating human character in all its complexity and depth, and of seizing just those episodes in the Master's life which were the real turning-points in the tragedy

* *Poetics*, II. xv. † *Ibid.* ‡ *Ibid.*, II. ix.

of the Cross, makes this Gospel a tragedy, real, intense, progressive. Every occurrence contributes to the advance of the drama; at every step the tragedy grows to climax. The writer had something of that sense of proportion and harmony which was essentially Greek. The outline of his picture was presented with Greek distinctness. It is filled in with Greek naïveté, directness, and self-restraint, and the whole is rounded off with that symmetrical and pure type of workmanship which is rarely met outside the drama of Sophocles. Such is the form in which this work is presented. Judged by such internal evidence of mind and art, structure and character, the organic unity of the Gospel may be said to be established.

F. R. M. Hitchcock.

THE "DUAL SYSTEM" AND THE PROBLEM OF EDUCATION

A determined effort is being made to abolish the "dual" system in Elementary Education, an achievement described by Dr. Fisher as "putting denominational and undenominational religious instruction on an equal footing in the public system of elementary education."

The problem is one of principles and of practical details. Some brief consideration is due to the former, for, however greatly addicted we English may be to "muddling through," we are not as a race willing to sacrifice principles of justice when we really come up against and are aware of them. Moreover, the education tangle has become so wearisome that if any settlement is to be attempted now, it is desirable that it should have some finality, an attempt at which involves not only the consideration of views which at present seem irreconcilable, but also of wider problems than any of the elementary system. However loosely knit, our whole scheme of education must stand or fall together.

A settlement running gravely counter to any considerable body of really experienced opinion, whether religious or secular, could only be unstable and temporary.

Difficulties exist to be conquered; we may all do well to recall Dr. Scott-Holland's plea that "it is the impossible which must be done."

The first "principle" now challenged is that of "variety." The habits and thoughts of ordinary Englishmen are impatient of dragooning rigidity, however much theorists may forget or disregard that fact. Moreover, not a few experienced people are convinced that variety is not only, in view of the national

temperament, inevitable, but is a good thing *per se*. The advocates of a "uniform system" seem to be paying too little attention, on the one hand, to the average man's love for an untidy sort of freedom, and on the other, to the practised teacher's empirical conviction.

Not less important than this purely pedagogical principle, is another, rooted in considerations of state. The sanctity of contract lies very deep down in our national life. Our Church Schools, or most of them, have trust deeds. To tamper with or alter those is no doubt possible, and legislation for that purpose is actually proposed. Nevertheless, a large and growing body of responsible people doubt the sagacity of a process which would oblige the Church to appear to treat trust deeds as "scraps of paper." Rash action in this direction, carried out under the more or less willing sanction of the Church, may have consequences too far-reaching and fatally subversive for us to be able to gauge them even, at present. Any such false step could not be retraced.

Just as vital as these two is the philosophical principle of the oneness of truth. Though perhaps the importance of truth, in and for itself, is very imperfectly apprehended by the majority of us, no educated person seriously denies the necessary falsity of one out of any two contradictory propositions. However differently men "see" truth, no reasonable person will contend that X is at once Y and Not −Y. However much we differ in opinion, we all know—*e.g.*, that Our Lord was God or He was not; that He founded a Church or He did not. No amount of putting "denominational and undenominational religious instruction on an equal footing" can alter actual facts or reconcile contradiction. It may be practically necessary to leave people free to teach what they will; but such variety of view cannot make truth itself various. When the contending parties have all duly pondered over these three fundamental principles of pedagogics, political and ethical science, and of philosophy, plenty of practical difficulties remain.

The most pressing of these, and, in view of old political jealousies and cries, the most puzzling, is to secure, at the outset and all through, absolute equality of discussion for all concerned. Nothing satisfactory can emerge, unless all start fair, unhampered by old legislation. For example, if we are told that equal rate aid for provided and non-provided schools may not even be discussed, the "pitch is queered" at the start. Everybody knows that the Roman Catholics and some Anglicans will never willingly surrender their schools. Any plan which excepted the Roman Catholics and penalized such Anglicans

would carry in it the seeds of certain failure. Again if the repeal of the Cowper-Temple Clause is said to be "unthinkable," free discussion is instantly barred. Then again, there is that form of intellectual stultification which issues in the parrot cry of "no religious tests for teachers." It is worse than foolish to refuse to allow practical teachers to point out that teachers of other subjects are required to prove their ability to teach them, and to ask why this practice should not apply to teachers of religion in a place—

> . . . which
> By your leave is Rome or London,
> Not Fool's Paradise.

If we are genuinely seeking a remedy, we must give up the idea that this or that is impossible or unthinkable. The conflict of opinion is far too acute to admit of any deliberate burking of discussion. If the country cared sufficiently for education to desire a lasting and satisfactory scheme, it should aim at doing justice all round, in the spirit which prompted J. S. Mill to declare that it can never be for the good of a majority that a minority should suffer. It is said that politicians really desire the co-operation of the Anglican Church. There is, perhaps, no greater service which it could to-day render the State than to drop once for all its fatal heritage of compromise, left by the astutest woman who ever sat upon a throne. If the Church, perceiving at last that the Kingdom of Heaven will never be won by a *double entente*, would proclaim principles, not expedients, would steadfastly display clear-eyed sincerity in thought and conduct, it would not improbably garner in the nation to the fold. Such an idea is no forlorn hope, but just that impossible thing which must be done.

The "Memorandum" put forth by the Church Assembly's Education Committee and the National Society's Standing Committee was an heroic attempt by persons of opposed views, all of whom had their hands tied by statements that certain old legislation could not possibly be scrapped. As the Nonconformists declined to entertain its proposals, there is some hope that its death may soon be followed by its burial.

Even for those who accept the main principle of one uniform system—and not all the members of that conference did so—two signal weaknesses remain in the Memorandum. The first centres round the doubt which exists as to the genuine value of "adequate statutory provision . . . in all public elementary and secondary schools, for religious observance and instruction, subject to a conscience clause, and to provision for withdrawal for religious observance and instruction elsewhere." Great lawyers, when questioned as to the security of such "statutory

provision," have shrugged their shoulders, which is disheartening to the lay mind.

A greater, and quite gratuitous weakness, exists in the complicated machinery proposed in Section 2 of the Memorandum, which suggests " central religious instruction committees " appointed by the Board of Education, and " local religious instruction committees " appointed by local education authorities. A moment's reflection would suggest that while these various bodies are deliberating, and referring reports backwards and forwards, generations of children will grow up and pass out of the schools. A still more serious blemish is that this very complication still further destroys the incidence of individual responsibility. Some of us remember Sydney Smith's pungent remark about the souls and bodies of " corporations."

What need is there for so many authorities ? Why should not the L.E.A. suffice ? A right of appeal from it could be reserved, to an *ad hoc* Committee of the Board of Education, by members of a minority on the L.E.A., by the parish priest, by a body of teachers, or of parents. Those who object to the parish priest's right, may remember that he, in old times, was required, as part of his duty, to teach the poor to read and write. Even people ignorant of that fact are ingrainedly opposed to his total exclusion, as is now proposed. It may be pleaded that these rights of appeal leave the way open to frivolous complaints by isolated cranks. The Board of Education, by this time, should have had enough experience of such people to have evolved some " short way with cranks." If not, the sooner it does so the better. A judicial or legal element in the *ad hoc* Committee is very desirable. Some simpler scheme than the Memorandum's could be devised, which gave real " conscience rights " in all schools, and preserved the headships of schools built and financed by the Church in accordance with the trust deeds. Such " conscience rights " would present very little difficulty in towns, and could be overcome in single school areas if the exasperating proposal to exclude the parish priest from the school were abandoned. There would then be nothing to prevent him from teaching his own children in church, thus leaving the classrooms of the school free for children of other denominations. There is an element of stupidity in the proposal to exclude all the clergy, akin to the " drawing up an indictment against a whole people," which Edmund Burke denounced.

In giving such power to the L.E.A., there will be a danger unless the *personnel* and position of these bodies is seriously improved. In this matter the interests of elementary schools

are not singular. The personal responsibility of individuals placed on every kind of educational managing body, from the elementary school to the provincial university, urgently needs to be increased and concentrated. It is a matter of common and public knowledge that in recent years many grave cases of injustice to teachers, meted out by executive bodies, have occurred. Some cases have been canvassed in the Press. Some education authorities have been avoided by teachers belonging to reputable associations. The members of executive bodies can do, and in some cases have done, what they will with entire impunity. The Board of Education, as one notorious case plainly proved, can do no more than hold an inquiry; it could not, in that instance, force the publication of its report. It is an administrative body. But if it had by law a judicial committee, bound, on appeal by a teacher dismissed or otherwise injured, to hold an inquiry; and if, after inquiry, its promulgated judgment being adverse to the committee, the committee were, *ipso facto*, dissolved, and its members were, *ipso facto*, incapable of further service, these recurring and increasing cases would doubtless cease. Elementary teachers need this protection less than others, because the N.U.T. is to all intents and purposes a Trade Union. But if teachers in secondary schools, training colleges, and provincial universities, all subsidized by the Government, are to occupy the position of dignified security essential to the community's and their own interests, some such step is necessary; and the N.U.T. itself would be relieved, by such a plan, of much unpleasant work and vigilance.

The Church, too, if it is to justify its claim to retain its own schools, lies under a very serious obligation—viz., of putting its schools into a condition of efficiency in every particular. The reproach that students trained in Church Colleges often decline posts in Church Schools is merited. The main reason is the deplorable condition, in structure, furniture, and apparatus, of many Church Schools. Elementary teachers as a body are devoted and unselfish; whatever the man in the street may and does say about "soft jobs" is not deserved. It is no "soft job" to handle a large mass of "elementary" children even in good conditions; it is hard indeed in the worst.

Those responsible for recent appeals and efforts in Lancashire, the Eastern Counties, and London, have published statements, supported by facts, to the effect that money will be forthcoming, if assurance is given that Church Schools can be preserved and Church teaching secured for all Church children; and they have pointed out that if the rest of the country will give as Wigan has given, twelve million pounds will be

subscribed. Some people plead that this money will be taken from other Church objects. There is no proof that it will. In any case, the children, who are the seed of the Church, should be the first charge upon its funds, when the maintenance of the clergy is secured.

Lastly, comes the question of religious instruction in training colleges. The facts of these colleges are little known to the general public. Some intending elementary teachers now work for a degree, and take a year's training at some university, a four-year course in all. But the majority still go to "two-year colleges." It is these which need some changes. These students are largely "free" or other scholars in municipal and county secondary schools. Their entrance examination into a training college, authorized by the Board of Education, is one of those of "matriculation" or similar standard; not a severe test for one who proposes to teach. During their two years' college course, they have to prepare for the Government Certificate Examination. This, again, is not up to a high standard of knowledge; many people think it deplorably lacking as a teacher's passport. Yet it sufficiently taxes the powers and past education of the majority of entrants to a "two-years college," who, besides their intellectual work, must give considerable time to the so-called practical side, actual teaching in schools, with all the preparation involved in that, as well as spending time in being "criticized" on what they have done—a process which sometimes consumes more time than is necessary, through want of sensible organization.

In the Church Colleges further time is taken for religious instruction. The students sit for what is called the Archbishops' Examination. Again the standard is very low; yet so ignorant are the majority of even the elements of Christian doctrine and history that most find it uphill work.

There is no systematic effort made at present to provide training colleges with adequately equipped theological lecturers. Some willing member of the staff, if a college be fortunate, does his or her best. Less happy circumstances even than these exist elsewhere.

But, supposing that a College had the best of teachers, still, not every student is capable of learning to teach religion in the elementary schools. No student can teach every subject in the school curriculum. This fact the Board of Education is slowly recognizing, and increasing provision is being made for meeting individual capacities by methods of specialization.

Even if every student were intellectually and temperamentally capable, the short college course—practically thirty-

six weeks out of each of two years—does not allow time for the necessary work for the Government certificate, and for adequate theological training too, no matter how highly trained the lecturer might be. Anyone who has actually made a training college time table, year after year, knows this.

The colleges with a really religious tone can do much for the students' devotional and spiritual life; a college chapel is a rare chance for a devoted chaplain. But that is a different matter. The most spiritually toned college cannot increase the hours in a day nor the days in a week; in existing circumstances, no college can turn ignorant students into efficient teachers of the most difficult and important subject in the school curriculum.

If the Church really wants good lay teachers of theology in the elementary and secondary schools of this country, it will not, and cannot, get them from the present colleges, under the present circumstances. It must be remembered that to-day more scholarly knowledge is needed than in past times, if people are to meet doubts and heresies effectively even among comparatively uneducated people. A remedy is possible for our present failure. The process of sorting out the students for special subjects—literary, mathematical, scientific, and so forth—has begun in the training colleges. Theology can be added. Those students whose tastes and abilities fit them to teach religion could, like students of English or Science, take a third year in their special subject. Of course, separate colleges for the training of religious teachers are not only possible, but exist. Probably a third year of specialization in the present colleges will work out best for the majority. If some women, who feel themselves called upon to teach theology, could be adequately taught it, there is any amount of scope for them in the training of teachers.

The whole tone of the training colleges, too, would be helped by a "third-year" element of more advanced students, doing higher work in various subjects, and contributing to the common life of the college of their experience, of their pride in, and love of their college; they would carry much-needed weight with the lighter-hearted, more irresponsible junior members of the college.

The problem before the country should be solved, not in bits, but by a survey of the whole field of education. It cannot be solved by compromise; it cannot be satisfactory until the members of all councils and "authorities" are made personally responsible for the consequences of their doings. It cannot, perhaps, be solved until those "interested in education," and "persons in public positions," call into active co-operation with them many more men and women of wide and long experience

in teaching. No one acquainted with the teaching profession thinks its members perfect; they are often exceedingly tiresome and faulty, specially when they are resident in an institution. Nevertheless, among them are not a few experienced and devoted people who could give advice worth having if only they were asked for it and some chance existed of its being taken.

GERALDINE E. HODGSON.

GROUPING OF CHURCH AND COUNCIL SCHOOLS

I HAVE been asked by the Editor to contribute an article on the attempt lately made to group together the Church and Council Schools in Chipping Norton.

It is still an attempt as I write, though I hope very shortly our efforts will pass into full fruition.

I need not point out that the L.E.A. has no power to group Church and Council Schools together; under the Education Act they have only power to group schools of the same denomination.

Any grouping must, therefore, come about by agreement of the respective managers, and to bring this about three interesting conferences have been held—and let me say at once such conferences are in themselves all to the good, and, if more general, would greatly help towards an educational resettlement.

Let it not be thought that by grouping we are giving away one or any of our Church Schools. The buildings, of course, remain in our hands under the same conditions as before; and so far from giving away our schools, I believe we shall be giving them life and opportunity to teach a larger number of our Church children. Whether the grouping comes about or no, both Church and Council School managers stand to lose the appointment of one head teacher, as owing to the decrease in the total number of children in the town, our respective schools are smaller; and the L.E.A. has decided to ask both sets of managers to re-organize the girls' and infants' departments into a single department, under one head-mistress.

It will be gathered, then, that we have at present in Chipping Norton three departments of our Church Schools: boys, girls, and infants, and the same three departments of Council Schools; there is also one small mixed Roman Catholic School.

We are faced, then, with this situation: either to go on as we are, with the loss of one head teacher on both sides, as referred to above, or to group up. What, then, are the advantages of grouping?

(1) A more efficient grading of scholars.

(2) Economy—it would mean an annual saving of about £1,000. There are at present seven departments for 545 children, involving very considerable unnecessary expenditure, and preventing the best classification of children being obtained.

(3) A setting free of one of the blocks of buildings for a secondary school—needless to say, a great acquisition to the town. It is understood that the Board of Education are likely to view with favour proposals for the establishment of a Secondary School in the boys' department of the Council School set free by the scheme; otherwise there appears little hope of a secondary school.

Efficient grading, economy, the prospect of a Secondary School, are three advantages which cannot lightly be laid aside, and, both bodies of managers feeling this, these conferences were arranged at the suggestion of the L.E.A.

In addition to the two sets of managers, the chairman of the Oxford Education Committee, the Director of Education, and two members of the elementary education sub-committee, were present at the first two conferences under the chairmanship of our county councillor.

The following scheme was first considered:

(1) That all children over eleven should be accommodated in the Girls' and Infants' Council School.

(2) That children between seven and eleven should be accommodated in the Girls' and Infants' Church of England School.

(3) That the infants should be accommodated in the Boys' Church of England School.

This arrangement would leave the Boys' Council School available as a Secondary School for boys and girls.

This scheme was, however, afterwards found impracticable owing chiefly to the fact that the Girls' and Infants' Council School was found unsuitable, on account of its small playground, to accommodate the senior children of the town.

At a second conference, therefore, the following scheme was considered—the one, we hope, which will eventually be adopted.

(1) Infants and juniors in the Girls' and Infants' Council School for children up to the age of nine years.

(2) Senior girls from nine plus to fourteen plus in the Girls' and Infants' Church of England School.

(3) Senior boys from nine plus to fourteen plus in Church of England Boys' School.

This arrangement would also leave the Boys' Council School available as a Secondary School for boys and girls.

And now a word about the discussions at the conferences.

They were of an exceedingly interesting nature, and, of course, centred round the difficulty of providing a satisfactory reciprocal arrangement in relation to the religious instruction. The following agreement was all but reached: The Church managers on their side agreeing to provide in their senior schools undenominational instruction in accordance with the County Council Syllabus for any children whose parents desire this; the Council School managers agreeing on their side to allow the Church children in their junior school whose parents desire it to be taught by a Church of England teacher on their staff. There is practically always a Church of England teacher in Council Schools, frequently more than one, sometimes the head teacher. Anyhow, if they like, the Council managers under such a *reciprocal* arrangement can always see that there is a Church of England teacher in the same spirit in which the Church managers arrange for undenominational instruction in accordance with the County Council Syllabus to be taught in their schools.

No formularies (such as the Church Catechism) could, of course, be used other than the Creed, the Lord's Prayer, and the Ten Commandments, but otherwise there need be no restriction on the religious instruction given. Statute only says that formularies distinctive of a religious denomination are not to be taught. The statute does not say that the religious instruction must be undenominational.

As I have stated above, this proposal all but went through; indeed, for the moment the Council School managers, through their chairman, actually signified their acceptance, and had they not been encouraged from a most unexpected quarter to consider themselves as representing the Nonconformists only (instead of as Council School managers representing both Church and Nonconformity, and, therefore, bound to welcome a fair compromise), the scheme would have gone through. So near was it to being accepted that I still have high hopes of its ultimate adoption.

Indeed, at the third conference, between the managers alone, two of the Council School managers accepted the scheme, one was neutral, and only three withheld their consent. At this conference the Church managers went a step further, in offering (with the sanction of the National Society) to appoint a Nonconformist assistant teacher on their staff to teach the County Council Syllabus, should there be a fair number of parents desiring their children to receive this.

Looking back on these conferences, there seems to me to be one point, at any rate, to be cleared up and clearly stated, almost as a necessary preliminary to any conference between Church and Council School managers.

I mean the fact that the Council Schools are really neutral schools in the sense that they belong to neither the Nonconformists nor the Church; or you may put it, they do not belong to the Nonconformists more than to the Church.

I believe it was the mistaken conviction that, as Council School managers, they were representing the Nonconformists, which led to the attitude taken up by three of our Council School managers here, and which, so far, has held up the proposed scheme; they appeared to think that any compromise would be unfaithful to Nonconformity, whereas, if there is any school in which compromise should reign, it should surely be in the neutral or Council Schools.

This idea, which almost amounts to the assumption that the Council Schools are Chapel Schools, may be too often fostered by the appointment (at least, in places where both Church and Council Schools exist) of Council School managers almost entirely from the Nonconformists or, at any rate, non-Churchmen. I do not know if this is at all common.

In Chipping Norton, at any rate at present, all the Council School managers are Nonconformists or non-Churchmen.

Surely, in view of any settlement of the religious difficulty, a great step forward would be made if the L.E.A. could so arrange that an equal number of Churchmen and Nonconformists were appointed managers of Council Schools. I fully recognize the L.E.A. could take up the position that it is not their business to inquire into the creeds of the Council School managers; but I might venture to say it is as much their business as to suggest (as the Oxford L.E.A. has done) the grouping of Church and Council Schools; surely to do one without the other is to court failure.

And apart from this, the last few years have seen a distinct change in favour of definite religious education in all elementary schools. There is a growing conviction that no education can be satisfactory which is not definitely religious, and I believe men are coming to recognize (as stated in the recent Manchester Memorandum) that "the true solution is to be found not in the abolition of the dual system, but in the adoption of full equality as between denominational and undenominational schools, with such adjustments as would be recognized for the equitable application of this principle." By the way, the grouping of Church and Council Schools under a *really reciprocal* arrangement would help in this direction.

Anyhow, this changed atmosphere should melt away any cast-iron attitude of the L.E.A., and give them freedom to act, and in the appointment of managers for Council Schools they can adopt "full equality" as between Church-

men and Nonconformists if they countenance the grouping of Church and Council Schools. And further, where such grouping takes place, in reference to the allowing of Church children in a Council School, whose parents desire it, to be taught by a Church of England teacher on the staff (no formularies being used, otherwise no restriction, as referred to above), it has been pointed out by the National Society that there are expressions in both Section 2 and Section 32 of the Act of 1918 which, for local authorities who really wish to meet such difficulties, give an opening in this direction.

There is one point more I would like to allude to. The Manchester Memorandum states that the difficulty of reaching a settlement is due, amongst other causes, to "lack of mutual understanding on the part of supporters of the denominational and undenominational ideals."

Such conferences as we have been having in Chipping Norton go far to bring about a mutual understanding, but I would add that much of the difficulty is due to misconception, even amongst managers of our elementary schools. To give only one instance: Many of the managers of Council Schools would be horrified if you asserted that they did not wish their children to be taught by teachers who believe the teaching they give; and yet they are totally unaware that the system they help to administer offers no safeguard in this very matter.

I am sure careful teaching on such points as these is a necessary preliminary to any settlement.

The above are a few rather disjointed impressions of our conferences in reference to the grouping of our Church and Council Schools. There is one practical gain, which perhaps should be mentioned, from grouping.

I mean there would be no more removals of children from one school to another, often for frivolous and fictitious reasons. But efficient grading, economy, and the prospect of a secondary school have made us look with favour on the scheme, and I have tried to show that such schemes may at the same time help to lead the way to the resettlement of the Education Question we all so desire.

I must acknowledge our indebtedness to the Bishop of Oxford for his most kind interest, sanction, and counsel regarding the scheme; to the Director of Education at Oxford, together with some members of the Oxford Education Committee, including the chairman, for their help at the conferences and kind courtesy at all times; to the National Society for their readiness to be consulted and their most helpful advice.

H. Herbert Arkell.

MISCELLANEA

NOTES AND COMMENTS

The Rev. J. K. Floyer, D.D., Rector of Esher, writes:

"I have read Mr. Hardy's article in Theology. I see that, in the copy of the *Lyra Apostolica* which he bought, the poems marked (α) are attributed to Bowden.

"I also have a copy of *Lyra Apostolica*, of the 1845 edition, which belonged to my mother, who was well acquainted with John Keble. . . . [She] has pencilled in the fly-leaf of the book that the poems marked (α) were by Isaac Williams, (β) by Hurrell Froude, (γ) by Keble, (δ) by Newman. . . ."

We have received a prospectus of *The Green Quarterly*, which is to make its *début* in January. Its eighty pages promise to contain great variety of matter, and its price (1s.) should bring it within reach of a public which does not usually read quarterlies. Special attention is to be paid to the work of religious communities and societies.

CORRESPONDENCE

To the Editor of Theology.

The Rev. H. S. Milner writes:

May I call attention to a point in Mr. A. Lewis Innes' argument in his article in your November issue, on the "Intermediate State," as to the scriptural and other uses of the word "Paradise."

I notice he has omitted the instance in Rev. ii. 7, "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God"; and the passage (Rev. xxii. 2) referring to the heavenly Jerusalem, "On this side of the river and on that was the [*margin* a] tree of life"—*i.e.*, is the tree of life in two places or are they different names for the same place?

Corroborative of the latter view we find in the perhaps contemporary 2 Esdras iv. 7 *et seq.*, "If I had asked thee . . . which are the outgoings of hell [*i.e.*, Hades or Sheol], or which are the paths of paradise, peradventure thou wouldst say unto me, I never went down . . . into hell, neither did I ever climb up into heaven," where seemingly Paradise is synonymous with heaven.

We have also 2 Esdras vii. [36], "And the pit of torment shall appear, and over against it shall be the place of rest: and the furnace of hell [*Latin*, Gehenna] shall be shewed, and over against it the paradise of delight."

Here Gehenna is opposed to paradise of delight, and again, 2 Esdras vii. 53 [123], "There shall be shewed a paradise whose fruit endureth without decay, wherein is abundance and healing, but we shall not enter into it."

These places seem to point to the "Latin view."

Elton Rectory,
Stockton-on-Tees,
November 5, 1923.

IN THE STUDY

THE CLEANSING OF THE TEMPLE

I

In the *J. Th. St.* for July, Dr. Caldecott recalls an article in the *Quest* for January, 1921, wherein Dr. Eisler argued that our Lord by the cleansing of the Temple protested against the sacrificial system as such, and that in His action lay the explanation and justification of the Christian separation from that element of Jewish worship.

Not having read Dr. Eisler's article, I would have hesitated to make any comments on his theory (anticipated more or less in Hastings's D.C.G.), but for Dr. Caldecott having given a quotation from the article which is sufficient text for my purpose.

After stating that the root PRS in Jer. vii. 11 does not apply to offences against property, but means to break, dismember, lacerate, he continues:

> "What the prophet means to say is 'a cave of murderers' (the *Mördergrube* of the Luther bible), or even a den of slaughterers. Accordingly, if Jesus contrasts the whole world's '*prayer*-house' of Isaiah with Jeremiah's 'den of *slaughterers*,' this blood-smeared word alone is sufficient to show that Jesus *does* contrast the 'pure offering' of prayers throughout the whole world (Mal. i. 11), the bloodless spiritual cult of the already world-embracing Synagogue (*beth thepilah*) with the dire Deuteronomic monopoly-slaughter-house of the blood-deluged Mount Zion."

Dr. Eisler evidently lays great stress upon the exact meaning of the word translated in the E.V.V. "thieves" or "robbers"; and Dr. Caldecott apparently agrees with him. I would rather urge that it has no bearing on the point at issue.

II

In Jeremiah the emphasis is not on the kind of evildoers who use the den, but on the use to which they put it—*i.e.*, a refuge to which they can retire to escape the just rewards of their deeds. The prophet protests against the Temple being regarded as a similar safeguard from punishment due from God for the social wrongs which were so rife in Judah at that time—a national mascot, the mere possession of which made it quite safe for them to disregard the "weightier matters of the Law." In spite of Dr. McNeile's dictum that "the expression 'cave of robbers' in our Lord's mouth has a somewhat different application from that which it had in Jeremiah" (*Cambridge Biblical Essays*, p. 223), I feel it is just this original meaning of the phrase that helps us to understand the true meaning of our Lord's action.

When we turn to the quotation from Isa. lvi. 7 and look up the context there as well, it seems absolutely inconceivable that our Lord would have quoted the last part of a verse in support of a principle (the essential wrongfulness of blood-sacrifices), when His opponents had merely to respond with the first part!

"*Their burnt offerings and their sacrifices shall be accepted upon mine altar:* for mine house shall be called an house of prayer for all peoples."

Dr. Eisler's somewhat purple patch contrasting Isaiah's "whole world's prayer-house" with Jeremiah's "den of slaughterers" seems to have overlooked the fact that the Temple was quite as much a place for sacrifices to the writer of Isa. lvi. 7 as it was to the Jews in the time of our Lord.

I would venture to suggest that our Lord's quotations, when the contexts are taken into consideration, point to His action being a protest against the formalism of the Temple sacrifices, and an attempt to recall the Jews to a true view of the Temple and its "services," much as He had at an earlier stage recalled them to a true view of the Sabbath. Of course, other considerations may have entered in—*e.g.*, the impossibility of the Court of the Gentiles being a true "House of prayer for all peoples" if it were in continual use as a cattle market and exchange.

III

However, Dr. Caldecott raises what appear to be serious objections to such an interpretation:—

> ". . . One thinks of the marked way in which the Sadducean officials of the Temple almost rush to the front in the closing stage. . . . This is generally allowed, of course: but is it adequately accounted for?
>
> "Then there is the rapidity with which the officials were able to draw over to their side the multitude . . . and to excite them to indignation and even fury. . . . The prominent jibe is 'Ah, [thou] that destroyest the Temple!' It suggests a situation parallel to the later one at Ephesus: a Temple and its system imperilled."

He goes on to argue that a mere protest against such mild offences as those usually assumed is quite inadequate to account for the results.

IV

That the Sadducean officials should come to the fore when the drama was staged, so to speak, on their own special preserve, is hardly to be wondered at. The only real question is whether our Lord's action as interpreted is adequate to account for their special malevolence. But before dealing with this, let us take the other difficulty: the attitude of the crowd. What evidence is there that our Lord had with him any appreciable number of whole-hearted supporters in comparison with the mixed multitude who were thronging Jerusalem for the Feast? A certain number certainly accompanied Him (Mark x. 46), but apart from the Twelve they seem to have been mainly women (Mark xv. 40, 41). The popular interest in our Lord need not imply more than an excited curiosity in one whose fame had preceded Him, and whose teaching was a pleasing contrast to that usually heard. If those nearest our Lord failed Him when the crisis came, is there anything astonishing in the fact that those not bound to Him by such intimate ties of friendship and loyalty should abandon their temporary allegiance? A really important point to notice is that what evidence we have points to the "cleansing" having made *no* difference to the attitude of the people. They still "heard Him gladly" (Mark xii. 37) when He taught daily in the Temple (Mark xiv. 49), and their attachment was still such that the authorities feared to lay hands on Him (Mark xii. 12, xiv. 2).

Now turn to the chief priests. In the first place, they had difficulty

in getting satisfactory evidence (Mark xiv. 55 *f.*), and when at length after consultation they took their Prisoner to Pilate, they "accused Him of many things" (Mark xv. 3). That the "false" evidence (which did not meet the case at the preliminary examination) became a popular cry later is evident from Mark xv. 29, but that is no evidence of its truth. Moreover, as regards it being the "prominent jibe," it was really not nearly so prominent as that of "King of the Jews" (Mark xv. 2, 12, 18, 26, 32). Dr. Caldecott suggests a parallel with St. Paul at Ephesus, and an excellent parallel it is; but it tells against Dr. Eisler's interpretation. What Demetrius and his fellow craftsmen feared was financial loss: their pockets were their tender spots (just as the effect of the new religion on trade seems to have been at the back of the later trouble in Bithynia). The fear for Diana and her honour was an after-thought, useful for stirring up the crowd of whom "the more part knew not wherefore they were come together" (Acts xix. 32). The fact that the crowd had to be prompted by the priests (Mark xv. 11) in the matter of Barabbas or Christ, suggests that they were in a similar state of confusion and excitement.

A passage from Dr. Hamilton's *The People of God* (vol. i., p. 235) is of interest here:

> "Anyone who attacks the official representatives of an institution, especially if the institution be ecclesiastical and its offices regarded as sacred, is always liable to be misrepresented as attacking the institution itself. And so when Jesus denounced the Scribes and Pharisees, He seems to have been specially careful to show that His words were directed against the individuals who represented the system, and not against the system itself."

Have we not an excellent illustration of this in the parable of the Wicked Husbandmen (Mark xii.) ?

V

So far I have endeavoured to keep strictly to the evidence of St. Mark, but the mention of Dr. Hamilton's book suggests another argument, which it is unnecessary to elaborate here, based upon our Lord's attitude to the Law as a whole. Those who are impressed with Dr. Hamilton's argument, and consider he has made good his case (see especially vol. i., chap. viii.), will hesitate to attribute to our Lord an aim and purpose in the cleansing of the Temple which is directly contrary to what we know of His attitude elsewhere, especially when the narrative in St. Mark does not merely not demand such an interpretation, but in many ways tells directly against it.*

MAURICE FROST.

* If the "traditional" interpretation is right, it leaves the question of the abandonment of blood-sacrifice by the Church unexplained. The matter cannot be dealt with in a footnote, beyond noting that our Lord certainly looked forward to the destruction of the Temple (Mark xiii.)—an adequate basis for the false charge ?—and also thought of His death as inaugurating a covenant on a new basis (Mark xiv. 24), in which blood-shedding, albeit His own, formed the essential part. S. Luke and S. Paul definitely connect with Jeremiah, xxx. 31*f*, where the "new covenant" *supplants* the old—a passage which may well have been in our Lord's mind (cp. 2 Cor. iii. 14). S. John's chronology also points the same way, and shows that he saw in the Sacrifice on the Cross the "fulfilment" of the Temple sacrifices

A CHRISTMAS PROLOGUE TO "THREE ROSES"

THE following "Carol Service and Christmas Play" is based on Miss Margaret Cropper's *Three Roses*, which it incorporates. The idea of the introductory tableaux was to show the *Preparatio Evangelica* in the typical figure of Melchizedek (the priest), David (the king), and John Baptist (the prophet). Previous experience had shown that a Prologue, giving the connexion of thought in *Three Roses*, would be helpful, and this was extended in 1922 to cover the whole service.

The acts are divisions of the whole service; the scenes refer to the scenes in Miss Cropper's play. The hymns and carols are sung by all; but except between the acts the lights in the hall are down, so that it is necessary to have a chorus which knows them by heart. This is well provided by the Sunday School and Choir.

The choice of music is partly based upon recommendations for a Christmas service drawn up by the Winchester Diocesan Church Music Committee. It can obviously be varied to suit local resources. Miss Cropper's play is published by the Challenge Book and Picture Store, 24, Great Russell Street, W.C. 1 (price 3d.).

The earlier tableaux were done by boys aged fourteen to seventeen; the parts in the play and later Tableaux (except the Madonna's) were taken by Sunday School children. Once the dresses are got or made, there is but little expense; and the response of the people to the collection may be relied on to cover the costs.

The Prologue should be taken by a man, dressed in a gown, and standing at a desk halfway down one side of the hall; and it should be spoken very slowly. The Lessons are read during the Tableaux.

In 1922 the entire service was done by the parishioners of this Hampshire village without outside help.

E. G. S.

INTRODUCTION

CAROL. God rest you merry, gentlemen.

PRAYERS.

ACT I.

HYMN (*E.H.*, 12; *Choir only*). Wake, O wake.

PROLOGUE:

Good Christian friends, Brothers and Sisters all,
I bid you greeting.
My name is Prologue; and my portion is,
This Christmas night, to be the Interpreter
Of all that now shall happen. As the thread
Binds all the pearls together on a necklace,
So should my words provide you with the clue
To what you'll see and hear upon this stage,
And so perchance recall the age-long story
Of how in Jesus God revealed His glory.
I beg you, therefore, hearken for a while.

Christ is the Fulness both of God and Man.
From Him all goodness flows; all leads to Him.
Past, present, future—He explains them all.
So in this evening's doings you shall see
Things ancient and things modern, all alight
With heavenly rays that shine from Bethlehem.

Christ was no afterthought of God's designs.
Before the molten vapours burst asunder
Into the sun and stars, before the earth
Cooled and divided into land and sea,
Before the laying of the world's foundation,
Our Saviour lived, the first-born of Creation.
Through Him and unto Him were all things made.
But chiefly Man, in God's own image fashioned,
Gave promise of a day when One should come
Who should be perfect and God's only Son.
First, then, we'll show you Promise. There's no land
In all this wide, wide world, but what can show
Some promise of the Christ, some testimony
And witness to the Saviour of the world.
But most is this in that strange people found
Whose record's in the Bible—Israelites.
As when a band is marching far away
And ever and anon the music dies
And silent are the trumpets—only the drum
Is heard still beating over hill and dale—
So through the ups and downs of Hebrew story
Sounds ever clear the pulsing note of Hope—
Hope of a Saviour, of a Lord, a King.

'Tis so with Abraham—a rough Bedouin he,
An Arab of the desert, whom God led
From sands of Mesopotamia, till he came
To Canaan; and the angel of the Lord
Promised him wondrous things, that he should be
Father of many tribes. In pledge whereof
The priest of Salem, called Melchizedek,
Came forth to meet him bringing bread and wine—
Blest gifts of promise. Surely angels sang
At this foreshadowing of the Christian Feast.
And see how Abraham to Melchizedek
Gives tithes of all he has—to teach the Church
How we should seek to give the priest his due,
As steward of the Priesthood of Our Lord.

TABLEAU (*Abraham and Melchizedek*).

LESSON (*Genesis* xiv. 18–20).

HYMN (*E.H.*, 646; *Choir only*). The God of Abraham praise.

PROLOGUE:

Swift let the ages pass, swift as the film
You've seen at the Picture-house, when on the screen
One sentence tells the tale of many years:

And come with me to Judah's rugged land
And see the making of a Shepherd-King.
His name is *David*—one of Jesse's sons,
And you shall see him on that very day
When Samuel came to anoint him. From the sheepfold,
Ruddy of countenance and beautiful,
Young David strode; then knelt before the prophet;
And on him came the Spirit of the Lord,
Making him musical and full of song,
Swift in decision and in battle strong,
So that men thought him every inch a king.
Hail, David, full of promise. . . . Hark, from Heaven
Comes echo: Hail, great David's greater Son.

TABLEAU (*David anointed by Samuel*).
LESSON (1 *Samuel* xvi. 12, 13).
PSALM xxiii.

PROLOGUE:

Once more the ages pass; while Providence
Rains down the slings and arrows of hard fortune
On David's kingdom—war and civil strife
And exile in far Babylonia's land.
As at the Needles, when the night is dark
And loud the tempest roars, flickers and blinks
The keen, strong light, telling of harbourage
Within the sandy bar; so did the Prophets
Cast the bright beams of Hope on Israel's gloom.
Last of this goodly fellowship to speak
God's Word to Israel was the Baptist, John.
Him now you'll see: whom we commemorate
Each midsummer as Patron of our Church,
John the forerunner, John Christ's Messenger.

TABLEAU (*John the Baptist*).
LESSON (*St. Mark* i. 1–8).
VIOLIN SOLO.

PROLOGUE:

Friends, our first Act is done; we've shown you Promise.
We've shown you Priest, King, Prophet, pointing on
To Him who was all three—God's only Son. . . .
But stay, let's have a carol. Ring down, Curtain,
Folk like to sing at Christmas time—that's certain.
Strike up, then—"Hark, the herald angels sing."

HYMN (*sung by all*). Hark, the herald angels sing.

ACT II.

PROLOGUE:

'Twas springtime; and the hills of Galilee
Were waking to the rays of early dawn.
And on a cottage roof in Nazareth
Full open to the breezes and the sun
There knelt a Maiden, wrapt in wondrous prayer.

Mary her name was, and she was espous'd
To Joseph. And she prayed for him that day
As always, prayed that God would bless the home
They hoped to build together. And she asked
That he and she might ever do God's will,
And make a habitation for His Love.
When, on a sudden, 'fore her dazzled gaze,
Into the sanctuary of her pure devotion,
Enter'd with noiseless and mysterious motion
The Lord's archangel, Gabriel, come from Heaven
Announcing what high privilege was given
To her virginity—how, a maiden, she,
Blessed by the Spirit overflowingly,
Mother of God's Eternal Son should be.
Hail, Mary, full of grace: Hail, Mother-Maid
Whose intercessions are the Church's aid.

TABLEAU (*The Annunciation*).

ANTHEM (*Arcadelt; eight voices, unaccompanied*). Ave Maria.

PROLOGUE:

Nine months have well-nigh pass'd: and on a night
In drear December, when the snow lay white,
Mary, with Joseph, came to Bethlehem,
And wondered what kind roof would shelter them.
O little nesting birds who fly in air,
O foxes, who in holes can make your lair,
Pity the Son of Man, pity the Mother!
The inn is full—no room. And there's none other
Bed for the birth of Jesus but the straw
That lies upon the darkened stable floor.

LESSON (*St. Luke* ii. 1–7).

TABLEAU (*No Room in the Inn*).

HYMN (*E.H.*, 578, v. 1; *soprano solo*). O Jesu, Thou art standing.

PROLOGUE:

That night was Jesus born; and there was joy
Through all Heaven's borders: and the whole Creation
Bowed low in homage at the Incarnation.
This was the night, and this the happy morn
Whereon the Saviour of the World was born.
And there were shepherds keeping watch hard by
Over their flocks on the hillside. Suddenly
A light shone round them; and an angel spake,
And bade them never fear; tidings he brought
Of right good news—how on that very day
Was born a Saviour, who is Christ the Lord.

LESSON (*St. Luke* ii. 8–15).

TABLEAU (*The Shepherds*).

HYMN (*E.H.*, 30). While shepherds watched.

[THE "THREE ROSES."]

PROLOGUE:

Then straightway these same Shepherds did uprise
And start upon the road to Bethlehem.
Mark you this road, I pray; for you shall see
Strange things upon it. . . . But we'll show you first
Three of them, how they went and what they said.

[SCENE I.]

PROLOGUE:

God speed you, Shepherds, on your journeying. . . .
But see, friends—there were others who were called
To see the Infant Christ. Far, far away
Eastward, beyond Euphrates, dwelt three kings.
The first was King of Wisdom, old and grey;
The second, King of Power, whose trusty sword
Had conquered many peoples; and the third,
Still in youth's freshest flower, was King of Love.
Melchior, Balthazzar, Caspar were their names,
And they were learned in astrology.
Night after night they scanned the starry heavens,
And read therein the march of Destiny.
But stay—what unfamiliar star this night
Awakes their curious gaze? What means that light
So lonely and so pure?

[TABLEAU (*The Kings*).]

CAROL (v. 1; *Children only*). O'er the hill and o'er the vale.

PROLOGUE:

Thereon the three kings, doubting not the sign,
Made swift surmise that thus was signified
The coming of the King of kings to earth.
Then they bethought them of what costly gifts
They 'ld take as tribute: one chose Frankincense;
The second Gold; the King of Love chose Myrrh.
Hark, though—you'll hear the speech they have together
As they make journey toward Bethlehem.

[SCENE II.]

CAROL (vv. 2 and 3; *Children only*). O'er the hill and o'er the vale.

PROLOGUE:

So ends our second Act. We showed you Promise,
And now we've shown you History as well,
Fulfilling it. We'll close it with a song.
Lights up, please. And a chord. Sing all together
The old Epiphany hymn, how men of old
With gladness did the guiding star behold.

HYMN (*E.H.*, 39). As with gladness.

ACT III.

PROLOGUE:

The last Act opens. Open now your hearts,
Good folk, and let the imagination's eye
See in things seen the unseen things of God.
Come, Faith; come, Love; beneath the visible dress
Of stage and players catch the eternal truths.
That road whereon you've watched the Shepherds pass
And the three Kings, to Bethlehem's manger speeding—
That road is one that passes every house;
Passes your house and mine. No lapse of years
Makes that road old, nor lengthening distance either
Sunders it far from us. So here to-night
You'll see a house just like your own, and in it
A child like one of yours; and all our story
Is of this child and how to Bethlehem
She longed to go—and went—to worship Jesus,
Following the Kings and Shepherds on the road.
O Fathers, Mothers, teach your little ones
That worship: teach them how to kneel in prayer—
And you, kneel with them by their beds so snug;
And teach them to draw near on Sabbath day
To our Redeemer in his Eucharist,
That so the life of every home may be
Bound by gold chains about the feet of God.

[SCENE III.]

CAROL. The First Nowel.

PROLOGUE:

The child sets forth, bearing her Roses Three
To offer as her tribute. Power, Love, Wisdom,
These she has not in any kingly measure:
Yet she will take this little simple treasure—
Three Roses—praying they may give Him pleasure.
But God had other gift for her to bring.
You'll see her meet three people as she goes—
A Beggar-Woman, and a Whistling Boy,
And a Lame Man. Each she persuades to turn
And come with her to visit Bethlehem,
And gives to each a rose, lest they should fear
To enter where the heavenly Babe is lying.
So she has nothing—nothing but her heart
To take to Jesus. . . . . .
. . . . . Curtains fly apart.

[SCENE IV.]

HYMN (*E.H.*, 29). The great God of Heaven.

PROLOGUE:

Hush! To the stable come; look gently in.
See where the Mother kneels adoringly
Beside the manger where the Infant lies,

And hearken to her words of lullaby,
And children carolling. And next behold
The Shepherds and the Kings, their journey done,
Come to adore the everlasting Son,
And how the Beggar-Woman and the Boy
And the Lame Man do now fulfil their joy:
And then the Child—how tremblingly she waits
And wonders—till the Virgin beckons her,
And she too goes. Yes, best of all God loves
A pure, unselfish heart. So with our praise,
Learning the lesson taught by childhood's days,
We'll blend the note of stedfast resolution
And vow that in our villages and homes,
This England, where our fathers lived and died,
This dear, dear land, our glory and our pride—
We'll vow that here, whatever may betide,
Lit by the vision seen in Bethlehem,
We'll strive to build God's own Jerusalem.

TABLEAU I. (*A Stable*).

CRADLE HYMN (*Solo*). Attye.

(*Curtain.*)

CAROL. Unto us is born a Son.

TABLEAU II. (*Kings and Shepherds worship; Beggar Woman, Boy, and Lame Man worship, during hymn "Once in royal David's city." Then, during last verse, the Child worships.*)

(*Curtain*).

ANTHEM (*Farrant; Choir only*). Arise, shine.

HYMN (*Choir only*). O little town.

TABLEAU III. (*All worship*).

HYMN. O come, all ye faithful.

Blake's "Jerusalem" (*Parry; sung by all*).

BLESSING.

REVIEWS

A DOMINICAN SEER*

"SUAVITER in modo, fortiter in re, and humour in all things" is no bad motto for a writer who addresses himself to acutely controverted questions; and the qualities enumerated are evident on every page of Fr. McNabb's latest book. Further, he possesses a breadth—and depth—of vision indicative of a mind that not only "moves in charity," but "turns upon the poles of truth." In one of the papers he dwells with force and freshness on the function of the seer, and while, with characteristic modesty, he would probably disclaim the attributes implied, it is, nevertheless, the faculty of vision which impresses us most in these pages. It is, perhaps, natural that we should expect in a son of St. Dominic the keen intellectual quality of "the man whose eyes are open." We are not disappointed. It is long since we met with a book bearing the imprimatur which impressed us to the same extent with its candour, insight, and sympathy; and with the desire and ability to place in a favourable light views opposite to the convictions of the writer and to assess them at their true value.

The papers contained in the volume were originally contributed to *Blackfriars*, the official review of the Dominicans in this country. They fall into four groups—viz., those concerned with St. Dominic and his Order; a few on ethical subjects; a larger number on "Criticism" and allied problems; and—what we believe will prove for readers of THEOLOGY of deepest interest—three papers written round the subject of reunion.

A word or two first on the others. The contention that Ethics is a life, not a science, is one which challenges attention in a day when more and more of the moral law seems to be coming up for revision. We are not so sure that Fr. McNabb has envisaged the real difficulty underlying the "Birth Control" agitation. That problem we take to be: What are those to do who are confessedly incapable of the moral restraint which the Church enjoins? The generality appear entirely unaware how humiliating is that confession, yet they make it, or they concur in its statement by those who claim to speak for all. It is when the majority in a nation repudiate moral restraint that the problem begins! The Church may continue to legislate for her own; but, obviously, as a moral force, she cannot legislate for those who decline a moral status. "Criticism," in encountering these pages, need not fear mere strokes of the

* *From a Friar's Cell.* By Fr. Vincent McNabb, O.P. Oxford, Basil Blackwell. Pp. vi+251. 6s. net.

cudgel. In setting out to discuss Dr. Rashdall's Christology, the writer says: "We wish to set on record our conviction of the spirit of reverence which seems present in this and the associated pronouncements on the divinity of Jesus Christ. Whilst we shall be at pains to show the untruth and, therefore, the objective heresy of these statements, we willingly admit the reverent spirit of the men to whom the statements are the expression of truth" (p. 193).

Whatever may be thought of the writer's own critical machinery, his plea for precision of thought and language will, we venture to think, be as welcome as it is timely, and the paper on "Christ's knowledge of His Divinity," with its strong caution as to the use of the term "consciousness," is a valuable contribution to the psychological side of the discussion. The two papers on the resurrection are likely to prove exceedingly suggestive to those who feel that progress is marked by a fuller and clearer faith rather than by a minimized belief. The union in Dr. Gore of a "Grecian theology" with "an intuitive catholicism" provides the author with a good deal of analysis in one of the longest of the papers—that on Dr. Gore's *Belief in God*. The conclusion appears to be that when the Bishop's catholicism was "intuited," the sense of authority was left out! The "analysis," however, is far from "victorious," and Fr. McNabb leaves it to Dr. Gore to "make it quite clear that he does not believe a creed provisionally and revisably compiled by himself, but authoritatively compiled by the Holy Catholic Church" (p. 224). This seems to contain "promise for the morrow."

But, as has been said, it is for their handling of the subject of reunion that these pages will be most eagerly scanned by our readers—as well, we hope, by those unhappily separated from us. The three papers in question were written at the time of the last Lambeth Conference. The first is anticipatory, and is an admirable example of charitable expectation: "It would be idle, and perhaps sinful, to ignore this unique event. When since primitive times has there been held such a provincial council speaking a modern language? . . . [It] is all the more impressive because it is less than a century ago since the Church of England seemed dead or dying, even in the eyes of its own children."

The poignant and well-known words of Newman in *The Parting of Friends* are quoted, and those he addressed nine years later to the First Provincial Synod of Westminster when he bade them make ready for a "Second Spring." "The course of events," continues Fr. McNabb, "has for the moment belied both these dramatic forecasts. . . . Indeed, the very words

which Newman used in Oscott College Chapel to hearten the Provincial Synod may well find an application in the present state of those in communion with the Sees of Canterbury and York. It [their present state] is 'the resurrection of the church'" (pp. 40-42).

All this we have long, and, it is to be hoped, humbly, recognized. We quote the words as an admission, and a most generous admission. There are further admissions well calculated to bring home to Roman Catholic readers the present state of the Church of England—*e.g.*, "Before the Codex Juris Canonici ordered local Ordinaries to erect the Confraternity of the Blessed Sacrament in every parish, the catholic party within the Church of England had established their Confraternity throughout the length and breadth of the land. Even now, three years after the publication of the Codex, the Confraternities established by our separated brethren far outstrip ours in number and organization" (p. 44).

These facts are not attributed, as is so often the case in controversy, to a distinction between "actual" and "sacramental" grace. They are simply stated as facts, from an evident desire to face the facts. They are followed by some pertinent inquiries into the growth of the Roman communion in England during the same period. With these we are not here concerned, except as an instance of the fairness of the writer.

The second of the papers was written after the Conference, and is mainly concerned with the Encyclical Letter and the official Appeal on Reunion. Both documents are cited at length and with reverence. That the subject of reunion should have been acknowledged "the most important subject before the Conference" is regarded as "a unique spiritual phenomenon of the twentieth century." To the causes of disunion, as confessed at the Conference, Fr. McNabb adds: "We of the Roman Catholic Church will not allow our separated brethren to accept all the sin of disunion. Long before disunion came, our saints and prophets saw it coming. They denounced it as a crime; but they denounced still more the crimes of those even in the highest quarters which brought it into being"(p. 58).

There follows an extract from the *Catholic Encyclopædia* (Art. "Reformation") which, in the thoroughness of its admission of faults, is an exemplary confession indeed, and is, in the words of Fr. McNabb, "irrefutable as an indication of the Church's present desire to acknowledge its share in the responsibility of disunion." He adds: "When two parties to a quarrel cannot outdo each other in accepting blame, the end of the quarrel is in sight" (p. 59).

What, then, is to be the end? What is to heal the breach thus

penitently deplored by each side? In the third of the papers Fr. McNabb seeks a way out through the theory of "a Crown conspiracy" as the *fons et origo* of the quarrel. He seems to look to a recognition of this by both sides, and an elimination of such effects of Crown policy as may remain as promising to break down the middle wall of partition. He gives point to the idea by a question at the close of a reported conversation, "Could the bishops in communion with Canterbury and York have issued the Lambeth Report in A.D. 1570?" (p. 68).

There is vision here, though to some of us it may well seem that the necessity of rehabilitating the past in order to reconstitute the present does not promise a speedy consummation. There is something in the contention that "the English mind is so law-abiding that unscrupulous law-makers could intrigue it into believing almost anything or into refusing to do almost nothing. Not to understand this besetting virtue of the English mind is to see the events of the sixteenth century through a refracting glass" (p. 70).

We are not here concerned with examining this allegation. Its accuracy, or otherwise, is to our mind quite secondary to the spirit in which it is put forward, and to the fact that it is put forward in a Roman document which is so far official as to bear the imprimatur. Indeed, in the light of such a pronouncement we may return the courtesy recorded above and rejoice to regard the Lambeth pronouncement on reunion as no longer "unique" as a spiritual phenomenon of the twentieth century.

There is one lesson from these pages we would fain draw—the more because Fr. McNabb has in his charity left us to draw it for ourselves. Speaking of the Church of St. Dominic's day, he says it was "in danger, not through lack of good men, but through lack of apostles. Holiness was most manifest. Few centuries have witnessed a more remarkable development of that external liturgical sanctity which made the monasteries of the twelfth and thirteenth centuries homes of almost *laus perennis*. It needed courage of an uncommon degree to challenge this official holiness as being, by its excess, a hindrance to the work of harvesting souls."

Side by side with this picture we may set the generous tribute which the Father makes to the present state of the Church of England, as above cited, and profitably ask ourselves whether we may not be in danger of the same fault from which Dominic rescued the Church of his day, namely, with being too much occupied with "external liturgical sanctity" at the expense of visualizing and caring for the spiritual needs of the multitude outside our gates. In the light of some recent events

this is a question which may well occupy us. May we not have reached a degree of complacency which requires a new infusion of the missionary spirit to save us from shrinking to the dimensions of an ecclesiastical cult? "Let him that readeth understand."

We heartily wish this work a wide circulation. May we be pardoned in suggesting the desirability of a little closer proof-reading in the preparation of a second edition?

T. J. HARDY.

VOLUNTARY CLERGY*

THE importance of a book is not gauged by its size. If you are concise and businesslike, you can pack a great amount of weighty matter into eighty-seven pages. And this is what Mr. Allen has done. Whether the book is quite so clear and logical as it seems after a first reading remains to be considered.

We begin with a summary of his proposals: He advocates the formation of a "voluntary clergy" of men not paid for their clerical work, but supporting themselves by their trade or profession (p. 73). They should consist of men of mature years, qualified by experience of the world, moral character, the gift of leadership, not by capacity to pass the present examination tests. He insists at the same time that this class of "voluntary" clergy by no means excludes the class of "stipendiary" clergy. "There is plainly need for both classes." "Both should be recognized." Neither does the vocation of the middle-aged exclude the vocation of the young (chaps. i. and ii.).

We take these proposals in the order in which they are put forward.

I

While "there are many who ought to be ordained young because they are called of God young," yet "there are men of mature years, wide experience, and proved capacity who are really called of God to the ministry" (pp. 9, 10). The admission of such men ought not to be restricted; it ought to be allowed and encouraged.

The proposal stated in this abstract way is unexceptionable. If there are older men whom "God has obviously called," obviously they must be chosen. So far no one is likely to disagree.

Other points, however, made in this connection are decidedly open to criticism.

* *Voluntary Clergy*, by Roland Allen. S.P.C.K. 2s. 6d.

On Mr. Allen's view, the fact that "the ordination of the young is the rule, and that of the middle-aged is the exception," is the fault of our mistaken policy: we restrict ordination to the young and refuse it to the middle-aged. But is this so? We should say, on the contrary, that the middle-aged rarely offer themselves for orders. When they do offer themselves we never hear of their being refused merely on the score of age, but rather on the ground that they are not qualified, and cannot qualify themselves, in other ways. It may be true that we have not familiarized people as we ought with the idea that ordination in middle life is possible and desirable; but if we did, there is not much evidence to show that a large access to the ministry would be the result.

Mr. Allen argues at considerable length the disadvantages of ordaining young men—before they have any experience of the world, before they can know their own minds. But the argument seems irrelevant if, as we have said, we are glad to accept older men when we can get them, and if, as Mr. Allen himself says, men are called when young, and when called, must (in spite of all these alleged disadvantages) be duly accepted.

II

We pass to the second proposal—that in the case of the middle-aged we must not insist on the present examination tests (chap. ii.). The argument on behalf of this proposal consists largely in criticisms—wild criticisms, we think—of the intellectual training in use. It is "purely literary" and "purely scholastic"; "verbal memory plays the important part"; and the examinations are of "a very narrow type." The criticism ignores the fact that the bishop's examination does not stand alone. It is preceded normally by a course, ending in a University degree, often in an honours degree, in which the "verbal memory" is certainly not the dominant factor. Again, the criticism seems irrelevant, even so far as it is true. The fact that our methods of intellectual training are bad proves that they should be made better, not that intellectual training itself is unnecessary. Similarly, the complaint that the tests are "purely" intellectual only shows the need of supplementing, not of abolishing, them.

Mr. Allen, however, does argue explicitly that in the case of the mature our intellectual tests are unnecessary; at any rate he discards our present tests, and suggests nothing to take their place. And the argument is plausible. It consists in an appeal to experience. There is the case, for instance, of the teachers in India, who, though "extremely illiterate," proved

themselves just the men to make converts. "These men," said the missionary, "cannot preach, but they go into the villages, and the people look at them, and they say, 'We know what you were, we see what you are; what has made the difference?' And they know enough to say, 'Christ,' and the people are converted." So at home we know priests who seem to have forgotten all the little theology and philosophy that they have learnt, but whose influence is wide and deep. The facts are not disputed, and they make a strong appeal. Love is greater than learning. If we can secure devotion and practical ability, academic qualifications can be set aside.

In reply we may grant that it would be well to ordain such men occasionally, but it would be a very doubtful policy to do so regularly and in large numbers. We do not ask for mere learning, but we do ask that the man who is to teach the faith should have thought his faith out for himself, that he should have been trained to see life steadily and to see it whole; not to have mastered all life's problems, but to realize that life has problems which need mastering. The tendency of the unlearned is either to be fogged by the complexity of things, or to make for immediate results which turn out to be of temporary and superficial value. Mr. Allen has a curious passage in which he says, "the knowledge demanded to pass the bishop's examination is not the knowledge that a priest keeps ever fresh to do his daily work. It cannot, then, be essential for the work of a priest." That is not a view of education which commends itself to the mind of an educationist. We do not send a student to the poets, the philosophers, and the prophets to get information which he may have on tap on all occasions, but that the outlook of the great thinkers may become a part of his mental outfit.

III

The third proposal is for a voluntary clergy in the sense explained at the beginning of this article. We keep it distinct, as it is conceivable that we might think it proper to ordain men without intellectual qualifications, and yet draw the line at allowing them to support themselves by extra-clerical work. In other words, the first two proposals may lead up to, but are not necessarily involved in, the third.

One argument, dwelt on at some length in chapter iv., runs as follows: At present, "no man is ordained who is not prepared to make his clerical profession his means of livelihood. It follows inevitably that, in our conception, Divine vocation to minister in the Church is vocation to adopt this profession as a means of livelihood. [Now] many men are said to be called

of God, but to be prevented from obeying their call by the poverty of the profession." Thus our conception lands us in inconsistency. It involves us in saying that the call of God to the ministry clashes with the call to make it a means of livelihood, and that " the call of God must give way."

The inconsistency, however, evaporates if we remember that a " call " or " duty " may be distinguished as absolute or as conditional. The call to poverty is generally admitted not to be a universal call. There is nothing inconsistent with Christian ethics in the man with a family hesitating to be ordained till he can secure a stipend which will enable him and it to live above the poverty line. Furthermore, Mr. Allen's own system of a voluntary clergy would not in the least free us from the difficulty he mentions. The layman in business may be " called " to the ministry, but even if he were allowed to continue in business he might find it impossible to support his family unless he gave his business the whole of his available time. We should have the same " clash of calls " and the same " inconsistency."

Mr. Allen has other considerations which may appear more forcible.

The disinterestedness of the paid worker is suspect in the eyes of the world. From this suspicion the voluntary clergyman would be freed (pp. 39-42). But would he ? If men do not think of his work as a poor man's way of earning his living, yet they are quite likely to think of it as a rich man's fad. Men can always find a stick of some sort handy. Whatever you do, you will not escape calumny. As a matter of fact, on a later page, Mr. Allen answers his own argument, where he meets the objection that a voluntary clergy will cause the stipendiary clergy to " be thought hirelings." " Not at all," he answers. " All men know that those who give up their whole time to a particular kind of work must have the wherewithal to live " (p. 82). Precisely. The calumniators need not be taken so seriously as Mr. Allen took them, in the passage to which we have referred.

Probably the most serious objection to Mr. Allen's scheme is that the ministry is too big a thing to permit a divided allegiance. It is unfitting that a priest should be a " half-timer." Mr. Allen protests vigorously against the use of this expression. It makes, he thinks, an unreal contrast between the sacred and the secular, about which we have so often been warned. To a Christian all work is sacred, and a Christian priest is as much a priest in his office or his shop as he is in the sanctuary. And yet Christian common sense will not give up the distinction altogether. Bazaars, cinemas, and billiard-rooms are not

profane, but Mr. Allen would be reluctant to allow a Church to be used for these purposes. There are the advantages on the one hand of increasing the ranks of the ministry, and of making the Sacraments more accessible. These would be secured by a voluntary clergy. On the other hand, there would be the disadvantage of detracting, in the eyes of the world, from the value of its Sacraments by entrusting them to men whose interests seem to be largely outside their ministerial duties. The custom of the first century on which Mr. Allen lays stress has weight, but its circumstances were not ours; and, if we believe in the continual guidance of God, the custom of the succeeding eighteen centuries has weight also, even though neither custom can claim an infallible authority.

IV

Mr. Allen's statements do not seem to be altogether endorsed by the experience of the mission field to which he frequently refers. In South African native work admission to the priesthood is certainly not restricted to the young. In some dioceses a period of ten to twelve years is usually required before the priesthood is attained, and a black man, it must be remembered, is no longer a young man at thirty. Again, although occasionally men of mature years have been ordained with very slender intellectual qualifications, experience does not tend in the direction of making this practice general. On the contrary, it is felt, not only by the white missionaries, but by the natives as well, that these qualifications should be insisted upon more stringently.

Thirdly, although no attempt has been made at the formation of a voluntary clergy, it has been a custom to use as catechists men engaged in other work as well. The custom, however, even in this limited sphere, has not proved altogether satisfactory, and in many places the effort is made to employ only those men who gave themselves entirely to their missionary duties.

What is true of South Africa, of which the reviewer has some first-hand experience, holds good also of the U.M.C.A. dioceses of Central Africa.

Lastly, when we come to the experience of the non-episcopal denominations at home, we do not find very much that points to Mr. Allen's proposals, in spite of the fact that such denominations are run on comparatively democratic lines, and that the laity have a large share in their administration. The importance, for example, attached to education by the Scotch Presbyterians accounts in part for the hold of their ministers over the

nation, and, indeed, for the part played by the nation in the empire; and there does not seem to be any desire to admit older men to the ministry for whom the intellectual training is unattainable. Nor does there seem to be any general feeling that the ministry loses influence because its members are recruited when young.

Among the Methodists we notice the same custom of admitting men young after a college course. We notice that laymen of all ages are freely used as class leaders, but we do not find evidence of a demand that such men should occupy the positions of the paid ministers who are giving themselves entirely to their ministerial functions, nor, conversely, that men in charge of parishes should support themselves by extra ministerial work.

ALFRED D. KELLY.

DOCUMENTS

THE ALTERNATIVE CANONS

[AT the session of the Church Assembly last month, the House of Clergy gave "general approval" to the following alternative Canons, with the consequential changes in the Post-Communion Prayers. It should be understood that "general approval" represents only the first stage in the passage of a measure; it is followed by discussion and revision in detail, after which "final approval" must be given before the measure is passed. This procedure applies to the business of each House sitting separately as well as to that of the Assembly as a whole.

The alternative Canons here printed were the result of two Conferences held in the Jerusalem Chamber after the day's session of the House had ended. The first is a modified form of the "Green Book" Canon, and the second of the "Grey Book" Canon, the "Orange Book" being the bridge. We reserve comment upon them until early next year. The letters (A) and (B) in the margin are ours.]

(A.) THE CANON.

The following shall be substituted for the Prayer of Consecration:—

All glory and thanksgiving be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again;

Hear us, O merciful Father, we most humbly beseech thee, and vouchsafe to bless and sanctify these thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son, Jesus Christ.

Who, in the same night that he was betrayed,* took Bread, and when he had given thanks,† he brake it, and gave it to his disciples, saying, Take, eat;‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper§ he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this‖ is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here, before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make, having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee: humbly beseeching thee, that all we, who are partakers of this holy Communion, may worthily receive the most precious Body and Blood of thy Son, and be fulfilled with thy grace and heavenly benediction.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences;

Through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to say:

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come ; Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil.¶

For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

Then shall the Priest say or sing:

The peace of the Lord be alway with you:

Answer. And with thy spirit.

* Here the Priest is to take the Bread into his hands.

† And here to break it.

‡ And here to lay his hand upon all the Bread.

§ Here he is to take the Cup into his hand.

‖ And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

¶ Here the Priest is to break the consecrated Bread.

(B.) *Or this:*

All glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him and to suffer death upon the Cross for our redemption; who made there, by his one offering of himself, once offered, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of himself, wherein we do proclaim his death until his coming again.

Who, in the same night that he was betrayed,* took Bread; and, when he had given thanks,† he brake it, and gave it to his disciples, saying, Take, eat;‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper§ he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this‖ is my Blood of the New Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious Death of thy dear Son, his mighty Resurrection, and glorious Ascension, do render unto thee most hearty thanks for the innumerable blessings which he hath assured to us. And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church, offering ourselves to thee in communion with him, may obtain remission of our sins and all other benefits of his Passion.

Hear us, O merciful Father, we most humbly beseech thee, and with thy Holy Spirit bless and sanctify both us and these¶ thy gifts of Bread and Wine, that we receiving them according to thy Son our Saviour Jesus Christ's holy institution may be partakers of his most blessed Body and Blood: By whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

As our Saviour Christ hath taught us, we are bold to say**:—

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

Then shall silence be kept for a space.

After the Post-Communion Thanksgiving Prayers the following shall be added:—

If the second form of Consecration shall have been used, the Priest shall say:

"Worthy art thou, O Lord," etc., down to "world without end," as on pages 16 and 17 of the "Grey Book."

* Here the Priest is to take the Paten into his hands.

† And here to break the Bread. ‡ And here to lay his hand upon all the Bread.

§ Here he is to take the Cup into his hand.

‖ And here to lay his hand upon every vessel in which there is any Wine to be consecrated.

¶ Here the Priest is to lay his hand upon the Paten and Chalice or Flagon.

** Here the People shall join with the Priest in saying the Lord's Prayer.

NOTICES

THE INQUISITION. A Political and Military Study of its Establishment. By Hoffman Nickerson, with a Preface by Hilaire Belloc. London: John Bale, Ltd. 1923. 15s. net.

Mr. Nickerson, in the Dedicatory Letter prefixed to his book, says that he desires to be frank with his readers, and therefore informs us that he is by birth an Episcopalian—"as we call Anglicans in America"—and, by choice, a member of the so-called Anglo-Catholic party in that communion. He also tells us that his book "was begun during a term in the New York State Legislature, where I endured Prohibition lobbyists and cast about for something which might serve as a historical precedent in the way of religio-political oppression on so vast a scale. I was not long before discovering that traditional Christianity had more to say for the Inquisitors than for the Prohibitionists, so that the parallel with Prohibition has been thrust into an Epilogue." The result is a defence and a whitewashing of the Inquisition—and to make his theories and arguments all the stronger Mr. Nickerson has enlisted the services of "our good friend Belloc, the Master of those who would celebrate the Middle Ages in the English tongue." Mr. Nickerson and Mr. Belloc in combination are a fearsome couple. Mr. Nickerson selects all that is to his purpose in history, and ignores all that is not; as for Mr. Belloc, one is more and more reminded by everything he writes of a certain thing said years ago of an eminent and popular historian—"I wish," said somebody, "that I were one-half as sure of anything as Tom Macaulay is sure of everything!" Mr. Belloc is always sure of everything—and, therefore, we need feel no urprises at finding his Preface full of abuse of Freeman, and of sneers at Mr. Davis, and at Sir Charles Oman, and at Dr. Bury—all of these (in Mr. Belloc's opinion) guilty of "the wrong way of dealing with the remote past." In short, the more one reads of Mr. Belloc the more one feels that he is perpetually appropriating to himself the line which was in other times put into the lips of Benjamin Jowett—"What I know not is not knowledge." Mr. Belloc, of course, knows all about the Inquisition, and it was not at all the dreadful thing we have considered it to be—it was not one-hundredth part as bad a thing as our present "universal spy system, whereby a strong, modern, central Government holds down all its subjects as no Government of antiquity, however tyrannical, ever held them down." But with all Mr. Belloc's profound learning and all Mr. Nickerson's ingenuity, this curious book does not convince us at all. There is one exceedingly good piece of work in it—Mr. Nickerson's account of the military operations against the Albigenses: this is excellent, and worthy all the praise one can give. But Mr. Nickerson is only good in patches; also, he is odd, if not absolutely eccentric, in his use of authorities. He makes use of splendid and masterly works like Delpech's *La Tactique au XIII. Siècle;* within a few pages he turns to worthless stuff like Hyland's *Century of Persecution* as if it were really authoritative. Moreover, practically all the ground over which he travels has already been thoroughly covered by Dr. H. C. Lea in his *History of the Inquisition of the Middle Ages*. And when it comes to the real question (for we ignore the Prohibition parallel altogether) both Mr. Nickerson and Mr. Belloc stop short — they defend the Inquisition in the thirteenth

century, having, no doubt, some good grounds for doing so, but they say nothing of it in the succeeding centuries. They are wise in their silence; not all Mr. Nickerson's ingenuity, not all Mr. Belloc's cocksureness, will ever make a world-jury revise its verdict on the work of a force which crippled human intellect during so many troubled and struggling years.

J. S. Fletcher.

The Sacred Dance: A Study in Comparative Folk-lore. By the Rev. W. O. E. Oesterley, D.D. Cambridge University Press. 8s. 6d.

One of the charges brought against British scholarship on the Continent is that while our students produce excellent exegetical work of all kinds, there is comparatively little investigation of points and subjects which do not come under that head. If such a criticism is justified at all —and the work of numerous British scholars in all departments of study could be quoted against it—an exception must always be made in favour of Dr. Oesterley. Whether he writes alone or in collaboration with Canon Box, the appearance of a volume with his name on the title-page is an event of importance, for he makes a thorough study of any subject on which he writes (*O si sic omnes!*), his illustrations are judiciously selected from the large mass of detail which he considers, and his conclusions are sane and moderate. His book on *Immortality and the Unseen World* of a few years ago filled a serious gap in our thinking on one important side of Old Testament studies, and illuminated much that had hitherto been obscure.

When, therefore, in the summer of 1922 Dr. Oesterley read before the British Society for Old Testament Study a paper on "The Dance in Ritual and Religion," his audience began to hope that there would be forthcoming a volume from him on the subject. He has always had a special interest in that very nasty but very important person, "primitive" man, particularly in his religious beliefs, and his new book shows something of the direction in which this interest is leading him. Dancing, like the drama (and the origins of the latter are intimately bound up with the former), is not to-day associated with religious belief and practice. Nevertheless, in the more primitive forms of human civilization, the dance and the drama not merely have a religious aspect, but are essentially and solely regarded as religious practices. They had a definite place in the worship of the peoples amongst whom they were found, and the dance, at all events, seems to have been practically universal. That is to say, whenever we get anything like complete evidence of the customs of an early or savage race, the dance appears, and always with some special relation to the unseen world. It may originate in a form of sympathetic magic, or it may have other ideas underlying it, but it always begins as an act of worship.

Dr. Oesterley reaches this conclusion after a very wide survey of the evidence. And he is to be congratulated on the way in which he husbands his illustrations. He could, no doubt, have written a fresh *Golden Bough*, but he has given his readers a limited but representative selection of the phenomena, so that we are not so overburdened with a mass of detail that we are unable to appreciate the meaning of the facts adduced. Further, Dr. Oesterley has been wise enough to append to the last seven of his eleven chapters a paragraph or two containing a summary of the

preceding pages and an indication of the element in his theory which he believes to have been therein established.

The fact that all dancing has a sacred origin does not necessarily mean that no distinctions are to be observed in its early character and aims. Dr. Oesterley finds a number of types of dance. Some are in honour of the unseen powers, some are produced by contact with them or are aimed at securing that contact. Others are proper to victory, marriage, or burials, all being sides of life which have a strongly religious aspect. The field of reference, too, is a broad one, and each of these types is illustrated from the great civilizations of antiquity and from the customs of savages of to-day.

It is, of course, obvious that Dr. Oesterley is primarily an Old Testament scholar. But he has used his knowledge of that literature and applied to it the results of very wide research, and has so produced a book which, in spite of its comparatively small size, should take high rank amongst the products of general anthropological research in this country.

T. H. Robinson.

Outlines of a Philosophy of Life. By Alban G. Widgery, M.A. Williams and Norgate. 1923. 7s. 6d. net.

This small book, Mr. Widgery tells us, was originally written around notes of talks on philosophy which he was invited to pursue with one of the Indian Princes, H.H. the Maharajah Gaekwar of Baroda. It was published a short time ago in India, and is now given to us in the West. The reader will, we think, look in vain for anything fresh in philosophical thought. He will, on the other hand, find much of a startling and disturbing character in the series of "practical" considerations given in smaller print in some of the chapters. With Mr. Widgery's views on socialism we are not much concerned, but we strongly dissent from the suggestion on pp. 204-205 as regards polygamy. ("There may be, especially in post-war Europe, women who, unable to find a suitable husband, yet desire not to forgo the joys of motherhood. For these society should not disapprove of a frankly temporary union for the purpose of raising offspring, which the State should regard as legitimate children of the mother. The absence of fatherly influence on the child would have to be met by the type of school to which the child would be sent.")

H. M. Relton.

BOOK NOTES

A Dictionary of the Sacred Language of all Scriptures and Myths. By G. A. Gaskell. Allen and Unwin. 42s.

Casually dipping into this book, the reviewer at first is tempted to ridicule. Everything is defined as being symbolic of something else. As a rule proof texts are appended to the definitions, but not always. Thrace, for example, is "a symbol of metaphysical cogitation," no support being given to so surprising an assertion. The proof-texts often have no bearing on the subject. Thus of Marsh; Swamp; Fen, we read: "Symbols of astro-mentality, wherein truth (water) lodges," the proof being a Babylonian tablet which states that Marduk made the marshes and swamps. Aegina is a typical example of the method. It is "a

symbol of perfect Truth-reality, which condition may be attained at the conclusion of the cycle of the soul's evolution." The illustrations are a quotation from Pindar in praise of the island and some words by Mr. R. J. Campbell about the higher life. TROJANS symbolize "the lower emotions," BAD BOYS, "uninstructed qualities of the lower mind." THE POPE OF ROME comes off very well as "a symbol of the spiritual mind which dominates the religious consciousness, and directs the activities in relation to the higher emotions of Truth, Wisdom, and Love."

The publisher fills the blank pages at the end of the book with a list of his books on psychology, and indeed the interest of the book, which after all does demand serious attention, lies precisely in this, that it is a type of the abnormal psychology found among Theosophists. The Preface states the principles upon which the Dictionary is drawn up. Verbal Inspiration is asserted of all Scriptures. "The vast amount of nonsense in the Scriptures is presumptive proof of verbal inspiration." "Scriptures have very much the appearance of dreams in their grotesqueness and inconsequence, and to call them Cosmic Dreams would express much of their nature." The theories of Freud and Jung are called in at this point.

"Religions arise from sacred scriptures and myths." Scriptures have arisen largely from automatic writing.

Clearly there is a public for this kind of thing. We must sorrowfully conclude that there is no superstition, however gross, into which humanity will not relapse. The victory over gnosticism might have been thought complete, yet here is gnosticism alive again and talking the language of psycho-analysis. The definition here given of JESUS—"a symbol of the indwelling Higher Self (Christ) or Divine Spirit in man, evolving towards complete manifestation"—seems to proceed from a spirit which does not confess "that Jesus Christ is come in the flesh"; it is therefore "not of God."

A Dictionary of the Eastern Orthodox Church. By R. L. Langford-James, D.D. Faith Press. 7s. 6d.

New Light on the Revelation of St. John the Divine. By C. E. Douglas. Faith Press. 6s.

The justification of a Church publishing society which withdraws priests from parish work, either partially or altogether, is that books helpful to the Church are published by it which otherwise would never see the light. Judged by this criterion the Faith Press is abundantly justified. Its workers have pursued a lofty ideal with great devotion, and in three provinces at least have made a name for themselves—Eastern Church affairs, popular Church art, and Church music. Books on the Eastern Church have been issued by the Faith Press at a rate, one would imagine, beyond the capacity of the public to absorb. But the cumulative effect must have been considerable and have contributed substantially to the present happy relations between the English and Eastern Churches.

Dr. Langford-James has compiled a miniature Encyclopædia, which should be of great service. The articles, though short and full of information, are always readable. M. Gennadius contributes a Preface in which he gives vent to his anti-Papal feelings. That the Greeks have

cause for indignation at their treatment will be readily acknowledged; none the less, the bounds of fitness in an Engli. h book are passed here.

We prefer to notice Mr. Douglas's book with Dr. Langford-James's, rather than among other books on the New Testament, as apart from the author's intimate knowledge of the Levant which contributes some interesting suggestions, it is not a serious contribution to the study of the New Testament. It contains many attacks on other commentators, but the suggested new interpretations receive no adequate proof. The thesis is that "Babylon" is Jerusalem, and that the Apocalypse, which is very early, embodies the teaching of John the Baptist and his followers. Mr. Douglas has an extraordinary interpretation of Acts vi., which, unfortunately, is in character with the rest of his book. St. Stephen's movement was a protest against the short-sighted communism of the early Church which threw away the money-weapon; like a true Jew, he realized that Money is Power.

From Augustus to Augustine. Essays and Studies dealing with the Contact and Conflict of Classic Paganism and Christianity. By E. G. Sihler. Cambridge University Press. 12s. 6d.

This superbly turned out volume consists of essays by the Professor of Latin at New York University, which originally appeared in the *Biblical Review* of that city. The subjects are as follows: Stoicism, the Antonines, Clement, Tertullian, Neo-Platonism, the Era of Diocletian, Julian, the Old Believers at Rome in the fourth century, St. Augustine. The collection may well take its place on our shelves by the side of Dr. Glover and Dr. Dill, though compared with their books on the same subject the treatment here is comparatively slight. But an enormous amount of study lies behind these modest chapters. In most cases Dr. Sihler, according to the Preface, prepared for himself an abstract and analytical index of the works of the author under discussion. To analyze for one's self the works of Pausanias, Plotinus, Porphyry, Ammianus, and Claudian, to mention a few only, before daring to write an essay in a magazine is an act of rare scholarly heroism.

The chapter upon the Age of the Antonines is characteristic. The author vigorously attacks Gibbon's praise of this age, passed on uncritically from one textbook to another. With the help of Pausanias he shows that much of what is written about the various stages of Greek religion is misleading. For practical purposes the second century was in a stage of primitive superstition. Professor Sihler sounds the alarm as he looks forward to the practical extinction of Greek learning. Here, as always, he writes as one for whom the interests of Christianity outweigh all else. Greek is the essential bulwark of Divinity, and is more necessary to mankind than even coal and oil. He has some wise words about the Classics as humane studies. The texts themselves are so undoubtedly, but they are hidden under a mass of erudition which has accumulated during four centuries, and, like everything else to-day, the classics are primarily a branch of critical research.

The Apostle Paul and the Modern World. By F. G. Peabody. Macmillan. 10s. 6d.

From the author of *Jesus Christ and the Social Question* a noteworthy book on St. Paul is expected, and our anticipations are fulfilled. Here is Liberalism at its very best. The Harvard Professor has written

a very able and deeply religious but, we think, perverse book. While the personality of the apostle appeals to the modern world, and his ethics are of permanent value, his theology must be given up. The writer is not, it would seem, a first-hand worker in the field of the New Testament, but takes as proved the critical conclusions of Professors Percy Gardner, G. F. Moore, Lake, etc. Regardless of the very important objections urged by other scholars, he assumes that the mystery religions provided the apostle's theological categories. These are some of his sentences. St. Paul's theology is "a bold restatement of Christian origins in the language of Oriental mysteries" (p. 35). "The cosmic drama conceived by the fertile mind of Paul." "Translating a Galilean idyll into a cosmic drama" (p. 147). Referring to baptism, "his mind soared away into a higher, and often cloudy, region of new associations and significations, in which a pledge of piety became transformed into a magical rite" (p. 206). "It remains for the modern mind to abandon these obstructive claims."

You cannot dispose of the Catholic doctrine of the Incarnation by calling it a cosmic drama. The moment the Church reflected upon the "Galilean idyll" she saw behind it a cosmic drama. The problem is not, Who invented the explanation? but, Is the explanation true? The bulk of modern-minded Christians answer Yes, and resent the claim of Harvard to a monopoly of modern-mindedness.

The library at Harvard, we are told, contains over 2,000 books on St. Paul.

Byways in Early Christian Literature. By A. F. Findlay. T. and T. Clark. 10s. 6d.

"New Testament Apocrypha" would be a more suitable title for this very useful book, which discusses fully the problems connected with the Apocryphal Gospels and Acts, with the exception of the Acts of Andrew and Peter, which receive only a cursory mention. The treatment is quite up to date, as the use of the recently edited second-century *Epistola Apostalorum* shows. The study of what the Germans call *Vulgarchristentum* is coming to its own. We no longer dismiss these documents as puerile fancies; they are valuable indications of the popular mentality.

A book that deserves to be read by the side of Dr. Findlay's is Campbell Moody's *The Mind of the Early Converts* (1920). Mr. Moody studies the early Fathers in the light of his experience in China, and finds a startling parallel between the second century in the Roman Empire and the twentieth in China. Christianity in each case means the unity of God and deliverance from demons; the deeper things of Christ are beyond the popular grasp. The development of Catholicism in the first four centuries would be reproduced to-day in China if the foreign missionaries were withdrawn; only their pressure keeps the Protestant converts true to what they have been taught. The New Testament Apocrypha are outside Mr. Moody's scope, so that the two books are complementary.

But, after all, are we justified in finding the true second-century Church in the Shepherd of Hermas or the Acts of Peter? Would it not be fairer to say that these are off the main line of development, and that men unknown to history formed a connecting-link between St. John and St. Paul on the one hand and the great Fathers on the other? The life of an organism is continuous, and those elements which are proved by events to have a survival value are the most characteristic.

The Anglo-Catholic Case. By Kenneth Ingram. S.S.P.P. 2s. 6d.

"The Anglo-Catholic appeal is first to the official doctrine of the visibly undivided Church, secondly to the developments which have been adopted by the whole Church unofficially, thirdly to the developments of the rest of the Western Church, and fourthly to the local authorities of its own Communion." Such is Mr. Ingram's lucid statement of the Anglo-Catholic position. He explains the present confusion of the Church of England thus: "Suppose that a house-owner has returned to find his home occupied by people who have no right to be there. He proceeds to eject them, and there follows a struggle. . . . The return of the owner is a fair analogy (to the recovery of Catholic usage)." These provocative utterances are not entirely consistent with the rest of the book, which is written in a tolerant and attractive manner. Thus the Anglo-Catholics are elsewhere compared to the vanguard of an advancing army, a very different conception from that quoted above.

One difference between this type of Anglo-Catholicism and Roman Catholicism is noteworthy. The Anglican starts with his experience of the Sacraments and says as little as possible about the hierarchical system and the fount of authority: the Roman Catholic starts with authority, from which the Sacraments derive their efficacy.

Erasmus the Reformer. By L. E. Binns, B.D. Methuen. 5s.

The Hulsean Lectures for 1921-22 are published in this book, the subtitle of which is "A Study in Restatement." Mr. Binns is one of the leading younger men in the Liberal Evangelical group, and his purpose here is so to treat his subject that an attentive reader shall find hints towards the solving of contemporary problems. It would be hard to make a book on Erasmus dull, and Mr. Binns is the last man to make any subject dull. Needless to say, then, that this is an interesting and well-written book. Owing to the necessary limitations of space entailed by the lectures the treatment is slight, though based upon a good deal of research. On p. 59 occurs a sentence which fairly sums up the writer's conclusions: "The Reformation commonly so called was not fully successful; and it failed because on the one hand it neglected the past and its lessons, because on the other it separated itself from the immediate future by setting up a rigid system of dogma. The method of Erasmus, reformation by amendment, [not revolution] still awaits a real trial." When Evangelicals write books on the failure of the Reformation, we need not despair of agreement in the Church of England.

Documents Illustrative of the History of the Church. 313-461 A.D. Edited by B. J. Kidd, D.D. S.P.C.K. 10s.

The compiling of a source-book for so fully documented a period as the fourth and fifth centuries is a task of overwhelming difficulty. What is to be the criterion of selection? In the earlier period the task is easier, for many of the passages have obvious claims to insertion. Dr. Kidd's book is a by-product of his three-volume history of the Church. He has written out—in English, to reach a wider public—the main sources upon which he relied in the big work. The result is a volume of supreme value, which cannot too warmly be recommended to students. But perhaps the real value of such a source-book is that a few, finding how much more interesting the original authorities are than the textbooks, become discontented with the snippets which alone are possible even in so thorough a book as this, and are led to study the Fathers for themselves.

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